

S E R I E O R I E N T A L E R O M A
XXIII

RANIERO GNOLI

THE PRAMĀNAVĀRTTIKAM
OF DHARMAKĪRTI

THE FIRST CHAPTER WITH THE AUTOCOMMENTARY

Text and Critical Notes



ROMA
ISTITUTO ITALIANO PER IL MEDIO ED ESTREMO ORIENTE
1960

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THE PRAMĀṆAVĀRTTIKAM
OF DHARMAKĪRTI

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DI
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DAL PROF. ANTONIO GARGANO

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मर्त्या दुर्मतिभूतमुद्रितधियः सत्यं च दोषावृतं
संरम्भोऽद्य ममाप्यनर्थ इति नश्येतस्तथाप्यस्ति चेत् ।
पुण्यं किञ्चिदिहोत्र पूर्वकलितग्रन्थाध्वपर्येषणे
भूयान्नः खलु भो भवाब्धितरणायास्मद्गुह्यां च तत् ॥

अहं ममेति निस्तब्धं येन नो दर्शितं वचः ।
श्रीमद्भूजयमुनेर्गुरोर्विजयते वचः ॥
यदीयबोधमधुना नानादिगनुरञ्जिता ।
सच्चिष्यमतिषट्पदास्तृप्ताः सति पुनः पुनः ॥
कालचोरितशास्त्रौघप्रतिलम्भनसाक्षः ।
श्रीतुच्चिर्जयतादुरस्तच्छास्त्रपुष्पतोषितः ॥

P R E F A C E

There are some works which accompany us for a long time and in various circumstances. One of these has been for me this edition—the first one of this ancient and important work by so great a thinker as Dharmakīrti—, which has kept me busy, though at intervals, for some four years. Of course, whether I have succeeded in fulfilling this honourable task, that, as a buddhist would say, past *vāsanā*-s have reserved to me, only readers can say. In any case, whatever their judgement, *śubham astu pāṭhakānām*.

As the criteria with which I have prepared this edition and all that I have at present to say on the text itself have been expounded in the Introduction, there now remains only the pleasant duty of acknowledging personal help. I owe a great debt of gratitude to the late H. H. Munirāja Śrī Bhuvanavijayaji Mahārāja and to His son and disciple Muni Jambūvijaya, for the free and generous use they have allowed me to make of the manuscript discovered by them. The Rev. Muni Jambūvijaya has been kind enough to read the proofs, for many days putting off all other activities to this end, and there is, as it were, no page of the book which has not greatly profited by his invaluable competence and warm interest in the

PREFACE

matter. He has offered his countrymen an ever rarer example of disinterested and selfless devotion to the cultural glory of India.

I should be guilty of great ingratitude, were I not to mention my obligation to Prof. E. Frauwallner. Not only has he been good enough to read also part of my proofs, but I owe to him the identification of several passages of *Diñnāga* cited in the text. His suggestions have enabled me to eliminate many obscurities, and I have greatly profited from the acute and sensitive paraphrase he has made of an important part of this work. With some of his conclusions I do not agree, but I would express here deep admiration for the stimulating virtue of his writings.

The sincerest thanks are due to the authorities of the Italian Institute for the Middle and Far East, who have forwarded to me the most liberal assistance: but also to Prof. Ingalls, for his kind offering to publish this work in the Harvard Oriental Series—when I was already engaged with the *Serie Orientale Roma*—, to Prof. Renou, for having communicated to me his opinion about two unidentified grammatical citations, to Dr. Paolo Daffinà, for various suggestions, to my pupil Corrado Pensa, for having patiently revised the proof-sheets and the indexes.

Is there any need, finally, to mention all that this book owes to one who has made countless, invaluable contributions to the study of Indian logics and philosophy—Giuseppe Tucci? Besides the various acts of encouragement and advice I have received from him, right from the very inception of this book, he has not only managed to find time to read various passages of this work with me,

PREFACE

both in Sanskrit and Tibetan, but has also undertaken the thankless task of reading through the proof-sheets and verifying a large number of references. He has generously lent me one of the most important manuscripts on which this edition is based. Shortly, to him this book owes its existence, and to him it is dedicated.

Rome, October 1960.

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ABBREVIATIONS

(For the sigla used in the Critical Apparatus see pp. XXXVII-XL).

- Edgerton = F. Edgerton, *Buddhist Hybrid Sanskrit Grammar and Dictionary*,
New Haven 1953.
- IPVV = *Īśvarapratyabhijñāvivṛtivimarśinī*.
- K = Karṇakagomin.
- Man, MN = Manorathanandin.
- MVV = *Mālinīvijayavārttikam*.
- PS = *Pramāṇasamuccayaḥ*.
- PSV = *Pramāṇasamuccayavṛtti*. The exponents 1 and 2 indicate the 1st
and the 2nd version respectively.
- PV = *Pramāṇavārttikam*.
- Randle = H. N. Randle, *Fragments from Diṅnāga*, London 1926.
- RS = Rāhula Sāṅkṛtyāyana.
- SS = *Sphoṭasiddhi*.
- WZKM = *Wiener Zeitschrift für die Kunde des Morgenlandes*.

INTRODUCTION

§ 1. THE ORDER OF THE CHAPTERS IN THE *Pramāṇavārttikam*.

The first chapter of Dharmakīrti's *Pramāṇavārttikam* occupies a place of its own among the four chapters which compose the whole work of the great Indian philosopher of the 7th century. This peculiarity is made evident at the same time by three different facts, namely—that it is the only chapter of the *Pramāṇavārttikam* to have been commented on by Dharmakīrti himself, that it does not consist of a commentary on Diñnāga's *Pramāṇasamuccayaḥ*, as the others do, but runs as an independent work, and finally that, against the logical succession of 1. *pramāṇasiddhi*, 2. *pratyakṣa*, 3. *svārthānumāna*, and 4. *parārthānumāna*, owing to which it should occupy the third place, i.e., after the examination of the direct perception, it has been put by Dharmakīrti at the very beginning of his work¹⁾. If this inver-

1) The apparently irregular order of the chapters in the *Pramāṇavārttikam* did not fail to attract the attention of Indian and Tibetan logicians as well, and at least two of them, Jina and Manorathanandin tried to re-establish the traditional order. According to Jina (8–9th century?) the responsibility for the inverted order does not go to Dharmakīrti himself, but to Devendrabuddhi, a not very bright pupil of Dharmakīrti's, to whom he entrusted the task to comment the first, the second and the fourth chapter, which he considered, may be, of an easier understanding than the third one. The opposite

sion, apparently contradicted by the traditional order, is no doubt striking, there is however no need to think that it has been first conceived as an independent work and only later added by Dharmakīrti to his *Pramāṇavārttikam*¹⁾. The reason for this triple peculiarity, is, in my mind, to be seen rather in the fact that the very examination of the authoritativeness of the means of knowledge in general, and then of the direct perception, presupposes in fact, on the part of the knowing subject, not only the reasoning, but a correct reasoning, the examination of which must have, from this point of view, the priority on both those of the direct perception and of the authoritativeness of the *pramāṇa*-s in general²⁾. In other words, this chap-

view was supported by Ravigupta (8th century) and Yamāri (11th century?), who maintained that the original order was that accepted by Devendrabuddhi. On Manorathanandin, see below, p. XXVIII, n. 2. However, except for these two logicians, all the other commentators, such as Devendrabuddhi, Karṇakagomin, Śākyamati, Śāṅkarānanda, etc., agree, as far as I know, with the aforementioned order, which surely goes back to Dharmakīrti himself. Barring other considerations the frequent references in the future tense [see, f. ex., *iti vakṣyāmaḥ* (p. 84, l. 6): this refers according to Karṇakagomin, to the 3rd pariccheda, stanza 3a; *etad uttaratra vakṣyāmaḥ* (p. 105, l. 9): this refers, according to Karṇakagomin, to the 4th pariccheda, stanzas 273 b–274 a; *vakṣyā māṇa nityā* (p. 109, l. 16): this is a reference to the discussion on the four Holy Truths, in the 2nd pariccheda, stanzas 149 sqq.; *vakṣyate cātra pratiṣedhaḥ* (p. 132, l. 26): this refers, according to Karṇakagomin, to the 3rd pariccheda, stanza 493 b, etc.], through which Dharmakīrti, in his autocommentary, calls the attention of the reader to other chapters of the work, is, to my mind, a conclusive proof in favour of the mentioned order. Other informations on the order of the chapters in this work, etc., may be gathered from Th. Stcherbatsky, *Buddhist Logic*, Lenin-grad, 1932 (reprinted in s'Gravenhage, 1958), vol. I, pp. 38–47.

1) This is the opinion of Prof. Frauwallner, expounded in his paper *Die Reihenfolge und Entstehung der Werke Dharmakīrti's*, in: *Asiatica, Festschrift Friedrich Weller*, Leipzig 1954, pp. 142–54.

2) The fact, by itself not probative, that in the course of his commentary, Dharmakīrti refers, in the future tense, to other chapters, is an additional testimony—a *bhaya caya sādhanam*, as a paṇḍita would say—

ter, dedicated to the inference for one's own sake (svārthānumāna), and then to the reasoning in general, has been meant by Dharmakīrti as a sort of comprehensive introduction to his work. Noteworthy in this connexion, is that the very first sentence of this work, arthānarthavivekanasyānumānāśrayatvāt tadvipratipattes tadvyavasthāpanāyāha, has been commented on by Karṇakagomin, author of an important commentary on this work, in this very sense. "If the ācārya Dharmakīrti—he says—desires to comment on the *Pramāṇasamuccayaḥ*, why does he commence to establish the inference independently (viz. as a thing to itself)? The words profit, unprofit, etc., serve to reject this very objection. The profit is each useful thing, and the unprofit, the contrary. The discrimination of these is based on the reasoning... (In other words) after having ascertained, by means of reasoning, what is profitable and unprofitable, (a person) particularly establishes, in order to obtain and avoid (what is good and evil), profit and unprofit, in the light of a knowledge proceeding in continuity, subsequently to the aforementioned reasoning" ¹⁾.

that this chapter was not conceived as an independent work. I have said 'not probative'. Strictly speaking, indeed, these references may have been added by Dharmakīrti himself later. A curious example of this interpolation made by the author himself may be seen in two works of the Kashmirian philosopher Abhinavagupta, the *Īśvarapratyabhijñāvivṛtivimarśinī* (Bombay 1938-1943, Kashmir Series of Text and Studies), and the *Abhinavabhāratī* (Baroda, 1926-1954, Gaekwad's Oriental Series), which quote one another, as may be seen on page 138, vol. III of the first work and on p. 224, vol. II, of the second one. This and other evidence of this kind show that the attempts to fix in time the various works of an author are often subject to caution.

1) anumānena hy arthānarthau niścityānumāna-prṣṭhabhāvinā prabandhapravṛttena jñānenārthānarthau yathākramam prāptiparihārārtham vyasthāpayati | (Karṇakagomin, *op. cit.*, p. 5, ll. 2-3). The corresponding text

§ 2. EDITIONS, ETC.

This is the first edition of the commentary of Dharmakīrti to the first chapter (p a r i c c h e d a) of his own *Pramāṇavārttikam*. Of this work, indeed, which may be reasonably considered as one of the most important ones of Indian thought, until to-day only the few leaves were known, discovered by Rāhula Sāṅkrtyāyana in the monastery of Sa skya, and by him edited in the volume containing his unhappy attempt to restore from Tibetan into Sanskrit the so called s v a v ṛ t t i or autocommentary of Dharmakīrti. In spite of the bold affirmation of this scholar, who said his "restoration 99 % certain", this re-translation, which has appeared in 1943 at Allahabad¹⁾, is very arbitrary and, as far as the commentary of Dharmakīrti is concerned, completely useless. Very useful, on the contrary, is the sub-commentary of Karṇakagomin, which Rāhula Sāṅkrtyāyana has edited in the above-mentioned volume, together with his version. This work, being a sub-commentary to the difficult commentary of Dharmakīrti, affords an invaluable help to its understanding.

of the Tib. version of Śākyamati's commentary runs as follows rjes su dpag pas ni don dañ don ma yin pa dag gtan la p'ab nas | rjes su dpag pai rjes abyūñ pai šes pa rgyun c'ags bar ajug pas don dañ don ma yin pa dag go rims bžin du t'ob pa dañ sñan par bya bai p'yir bye brag tu rnam par ajug par byed do | (mDo agrel, Je [XCVII], f. 56, ll. 4-6, Peking Ed.). The term prabandhapravṛtta is here a synonym of saṃtānapravṛtta, on which see, f. ex., É. Lamotte, *La Somme du Grand Véhicule*, Louvain 1938, p. 40.

¹⁾ The *Pramāṇavārttikam* (*Svārthānumānaparicchedaḥ*), with the s v a v ṛ t t i and the commentary of Karṇakagomin, published under the editorship of Rāhula Sāṅkrtyāyana, Allahabad 1943.

§ 3. THE COMMENTARIES.

The figure of Karṇakagomin merits our dwelling for a moment upon him and upon his epoch, which, on the basis of the fact that he cites Maṇḍanamīśra and not Udayana, is to be placed, according to Rāhula Sāṅkrtyāyana, between 822 (date of Maṇḍana) and 934 (date of Udayana)¹⁾. However, the aforementioned Maṇḍana's date is certainly wrong. Maṇḍanamīśra lived, in reality, rather earlier and was contemporary with, or slightly later than Dharmakīrti²⁾.

1) Cp. Rāhula Sāṅkrtyāyana, *op. cit.*, Preface, p. 12.

2) According to S. Kuppaswami Sastri, the *floruit* of Maṇḍana is to be placed in 615-695 (cp. the *Brahmasiddhi* by Ācārya Maṇḍanamīśra, Madras 1937, Introduction, p. LVIII). Therefore Maṇḍana was contemporary with, or slightly later than Dharmakīrti, of whom he cites the verse *vākyaṃ na bhinnam varṇebhyo vidyate 'nupalambhanāt* in his *Sphoṭasiddhi* (PV, I, 247 b = *Sphoṭasiddhi*, p. 99, l. 7 [ed. of Pondichéry, 1958]). The pages 99, l. 7-100, l. 15 of the *Sphoṭasiddhi* are substantially a paraphrase of Dharmakīrti, PV, I, p. 127, l. 1-129, l. 13. PV, I, 128, l. 10-129, l. 13 and SS, p. 99, l. 17-100, l. 15, are a characteristic example of that parallelism. I put the two passages side by side for the sake of comparison:

PV

(below, p. 128, ll. 10 seq. - 129, l. 13)

atha mā bhūd avayavāntarāpratīk-
ṣaṇenaikasmād evāvayavād vākya-
rthasiddher anekāvayavatvahānir vā-
kyasyeti sakṛt sarvāvayavānām śra-
vaṇam iṣyate | tadāpi (cp. Addition-
al Notes, p. 184) kālakṣepo na
yukta eva | ekāvayavapratipattikāla
eva sarveṣāṃ śravaṇāt atha pu-
nar ekam evānavayavaṃ vākyaṃ
| tatra | ekatve 'pi hy abhinnasya
kramaśo gatyasaṃbhavāt kālabheda
eva na yujyate | na hy ekasya kra-
meṇa pratipattir yuktā | grhītāgrhi-
taylor abhedāt | krameṇa ca vākya-
pratipattir dṛṣṭā | sarvavākyaavyāhā-

SS

(p. 99, l. 17-100, l. 15)

atha mā bhūd anekāvayavatvahānir
iti sakṛtsakalāvayavaśravaṇam | ta-
dāpi kālakṣepo na syāt | sakṛdekāṃ-
śāvasāyasamaye sakalaśruteḥ | ana-
vayavapaścimakalpe 'py ekatvāt kra-
meṇa gatyasaṃbhavāt kālabhedo na
yuktaḥ | na hy ekasya krameṇa grhī-
tatopapannā | na hy ekam grhītam
agrhītam ca bhavati¹ virodhāt | gra-
haṇāgrahaṇabhedāc ca kramaḥ¹ na
cākramā vākyapratipattir asti | sar-
vavākyaavyāhāraśravaṇasamarāṇānām
anekakṣaṇanimesānukrameṇa parisa-
māpteḥ | na caikam ekabuddhigrā-
hyam aparamṛṣṭavarṇarūpaṃ prati-

The other authors cited by Karṇakagomin—Aviddhakarṇa Adhyayana, Umbeka, etc.—who were all more or less contemporary with Dharmakīrti, offer us no assistance in fixing in time the *floruit* of Karṇakagomin. The only date which permits us to infer his epoch is, according to me, the fact that both the comment of Śākyamati

raśravanāsmaraṇakālasāyānekakṣaṇa-
meṣānukramaparisamāpteh | varṇa-
rūpāsaṃsparśinaś caikabuddhiprati-
bhāsinaḥ śabdātmano 'pratibhāsanāt
| varṇānukramapratīteḥ | tadaviśeṣe
'py anukramakṛtatvād vākyabheda-
syānukramavati vākyapratītiḥ | var-
ṇānukramopakārānapekṣaṇe tair ya-
thā kathāṃcit prayuktair api yat
kiṃcid vākyam pratīyeta | vinā vā
varṇaiḥ | tair anukramavadbhir akra-
masyopakārāyogāt | akrameṇa ca vyā-
hartum aśakyatvāt | gatyantarābhā-
vāc ca | naiva vākye varṇāḥ santi |
tad ekam eva śabdarūpaṃ vyañjakā-
nukramavaśād anukramavad var-
ṇavibhāgavac ca pratibhātīti cet |
anukramavatā vyañjakenākramasya
vyaktiḥ pratyuktā | vyaktāvyaktavi-
rodhāt | avarṇabhāge ca vākye 'saka-
lāśrāviṇo 'sakalavākyagatir na syāt
'ekasya śakalābhāvat' sakalāśrutir na
vā kasyacit | samastavarṇasaṃskāra-
vatyā 'ntyayā buddhyā vākyāvadhā-
raṇam ity api mithyā | tasyāvarṇa-
rūpasamsparsīnaḥ kasyacit kadācid
apratipatteḥ varṇānām cākrameṇā-
pratipatteḥ | kuto 'kramam ekabud-
dhigrāhyaṃ vākyam nāma |

bhāsate śabdarūpam | antyavarṇabud-
dhāv api varṇānukramapratīteḥ | ta-
dabhāve vākyabhedaḥpratītyabhāvāt |
varṇānukramopakāre hy anapek-
ṣite yathākathāṃcit prayoge' pi te-
ṣāṃ kasyacid vākyasya pratītiprasaṅ-
gād vinā vā | tadanukramasyānupa-
kāritvāt | akrameṇa ca vyavaharaṇā-
śakteḥ | gatyantarāsaṃbhavāc ca |
na cedam saṃpratam | naiva vākyam
varṇātmakam | yena tadanukramakṛto
vākyabhedaḥ syāt | api tu tat prakṛ-
tyaivābhinnam ekam avidyamānavar-
ṇādivibhāgam anānupūrvyaṃ vyañja-
kakramavaśāc ca kramavad bhāga-
vac ca pratibhātīti | akramasya kra-
mavatābhivyaktyayogāt | na hi tad
eva vyaktam avyaktam ca bhavati
virodhāt | yena prakāreṇa vyajyeta |
bhede hi kasyacid vyaktāḥ aparam
avyaktam iti krama upapadyeta |
abhāgatve ca sakalāśrāviṇo na syād
vākyabuddhiḥ (cp. below, p. 129,
the critical note, and the additional
note at p. 185) | vākyasyāśravanād
avayavābhāvāc ca | ataḥ sakalam eva
vākyam śrūyeta na vā kiṃcit |
atha varṇānām śravaṇe 'bhivyakti-
hetūnām samastavarṇopajanītasam-
skārajanyayāntyayā buddhyā vākyā-
vadhāraṇam ity tad api mṛṣā | var-
ṇarūpavivekena kasyacit kadācid aj-
ñānāt | varṇānām ca kramam anta-
reṇāpratīteḥ kuto 'kramam ekabud-
dhigrāhyaṃ vākyam nāma |

(preserved only in the Tibetan translation) and that of Karṇakagomin, which was never translated into Tibetan, are substantially identical. The only difference consists in the fact that the comment of Śākyamati omits giving some discussions, more technical in character and not immediately connected with the commented text of Dharmakīrti, which are to be found, however, in the comment of Karṇakagomin. This resemblance—with the exception of the parts mentioned—is a real and proper identity and offers us the problem of which of the two is earlier than the other.

The answer to this question can be only one according to me, namely— that Śākyamati, who commented all four of the chapters of the *Pramāṇavārttikam*, used, as to the first of them, the pre-existent commentary of Karṇakagomin, limiting himself to the cutting of some of the more complex passages. The opposite view, i.e., that the commentary of Karṇakagomin is an enlargement of the first part of Śākyamati's work, has but little chance of being the right one. As a matter of fact, Karṇakagomin's commentary looks like a unitary and original work, nor do the parts of it omitted by Śākyamati appear to be a later addition. Now, if we accept as the date of Śākyamati, who was the pupil of a direct disciple of Dharmakīrti, Devendrabuddhi¹⁾, the second half of the 7th century, Karṇakagomin must have flourished not much ear-

1) The first commentary on the *Pramāṇavārttikam*, was that of Devendrabuddhi, who, according to the tradition (see Satis Chandra Vidyabhusana, *A History of Indian Logic*, Calcutta 1921, pp. 303 seq., and Th. Stcherbatsky, *op. cit.*, pp. 39 seq.) was a direct disciple of Dharmakīrti. Devendrabuddhi does not comment on the *s v a v r t t i* but restrains himself to the comment of the other three chapters. Another commentary, which as the preceding one by Devendrabuddhi, is preserved in the Tib. version only, is that of a pupil

lier, i.e., in the middle of the 7th century¹⁾. The fact that Maṇḍana is not quoted by Śākyamati does not prove the contrary, namely—that the latter flourished before Karṇakagomin, because the passages of Karṇakagomin in which the name of Maṇḍana occurs, belong to that very kind of parentheses which is as a rule omitted by Śākyamati²⁾.

In conclusion, Devendrabuddhi, Śākyamati, Karṇakagomin and Prajñākaragupta³⁾ seem to be more or less contemporary, all living in the 7th century and in the early years of the 8th century. The tradition according to which Dharmakīrti had no disciples, except for the hardly brilliant Devendrabuddhi, has all the air of being a post-

of Devendrabuddhi, Śākyabuddhi (or Śākyamati: see E. Frauwallner, WZKM, XLIV/1937, p. 69, n. 1). This commentary, unlike that of Devendrabuddhi, comments the *svavṛtti* also.

1) According to Mahendrakumar Jain (*Siddhiviniścayaṭīkā*, Benares 1959, Introduction, pp. 45–46) the Karṇaka (or Kallaka, cp., p. 158), whose doctrines are confuted by Akalaṅka (8th century) is no other than Karṇakagomin. To my mind, however, the identity of these two authors is not sufficiently proved.

2) Thus at p. 569, l. 11 of Karṇakagomin's commentary the long discussion on the language up to 570, l. 11 is omitted by Śākyamati, who takes up the commentary with the words *tad itī tasmād ime varṇā*, etc. (Karṇakagomin, p. 570, l. 11 = mDo āgrel, Je [XCVII], f. 37 a, l. 5, Peking Ed.). The same thing may be seen at p. 571, l. 10, where the passage beginning with the words *nanu kramo varṇānām* up to l. 28 has been omitted by Śākyamati (vol. cit., f. 38 a, last line).

3) The date of Prajñākaragupta is debated. S. Ch. Vidyabhusana (*op. cit.*, p. 336) thinks that he is to be placed in 940 A. D., on the ground of the fact that he lived under Mahāpāla, who died in 940. The identity of this king is however uncertain. According to Rāhula Śāṅkṛtyāyana, Prajñākaragupta lived in the 8th century. According to Mahendrakumar Jain (*op. cit.*, Introduction, p. 43) Prajñākaragupta is criticised by Akalaṅka (8th century) and then must be earlier than the latter. This fact, the fact that his work is possibly quoted by Karṇakagomin (p. 173) and by several thinkers of the 9th century, that Ravigupta (8th century), according to the tradition, was a direct pupil of him, etc., permit us to infer that his *floruit* is to be placed in the 8th century. Ravigupta, on his side, commented on the 3rd chapter of the *Pramāṇavārttikam* (mDo āgrel, P'e [CIV], ff. 1-208 a, Peking Ed.).

erious fiction—based on some stanzas of Dharmakīrti himself, in which he exalts the profundity of his doctrine and the lack of adequate disciples—and, on the contrary, it is probable that while he was still alive there had already begun to form in his School those diverse directions of doctrine and interpretation—the one more philological, as Stcherbatsky observes, the other of a more properly philosophical character—that we see represented respectively by Devendrabuddhi and Śākyamati, and by Prajñākaragupta.

Karṇakagomin keeps to a middle path, in a certain sense, and while he, unlike Prajñākaragupta, does not disdain interpretation and literal comment, he often digresses into original discussions—consistently omitted by Śākyamati, as we have mentioned—which demonstrate a profound culture and philosophical interest.

Another commentator of the *svavṛtti* was, finally, the Kashmirian Śaṅkarānanda, who wrote a commentary on the first chapter of the *Pramāṇavārttikam*, stopping at stanza 128¹⁾. The figure of Śaṅkarānanda, surnamed the Great Brahmin by the Tibetans, presents us with two problems. The first concerns the epoch in which he lived, which we are obliged to carry back to the 9th or 10th century from the 11th of the Tibetan sources²⁾. The proof that his *floruit* cannot be placed in the 11th century is offered us by Abhinavagupta (950–c. 1020) who cites him repeatedly in his *Īśvarapratyabhijñāvivṛtivimarśinī*³⁾.

1) This commentary occupies the ff. 1–338 a of mDo ṅgrel, Pe (CIII), Peking Ed.

2) See Satis Chandra Vidyabhusana, *op. cit.*, p. 344, and Th. Stcherbatsky, *op. cit.*, pp. 42, 45–46.

3) Kashmir Series of Texts and Studies, No. LX, LXII, LXV/1938–1943, Bombay. Passages borrowed from works of Śaṅkarānanda (called by Abhinava with the name of Śaṅkaranandana) are quoted in vol. 1st, pp. 234,

If to these data one adds the fact that Abhinavagupta says explicitly that Śaṅkarānanda confuted Dharmottara ¹⁾, one assumes that Śaṅkarānanda must have lived in the 9th or 10th century.

A second problem is offered us by the curious fact that Śaṅkarānanda, among various other works of Buddhist nature, wrote at least one that wanders far from Buddhist orthodoxy or that is frankly contrary to the Buddhist logic and gnoseology commonly accepted. This work, cited both by Abhinava, and, two centuries later, by Jayaratha, is the *Prajñālaṃkāra*, which obviously is not included in the Tibetan canon. This work is held in high esteem by Abhinavagupta, who constantly gives Śaṅkarānanda the title of *bhaṭṭa* and once even of *guru* ²⁾, and recognizes in him a true precursor of the doctrine of knowledge adopted by his school ³⁾. The

236, 248, 292, 293; vol. 2nd, pp. 16, 34, 71, 83, 132, 144, 199, 220, 221, 250, 369; vol. 3rd., p. 35. Stanzas from Śaṅkarānanda are quoted also in the *Tantrāloka* (Kashmir Series of Texts and Studies, 1918, seq.), vol. 2nd, pp. 64 and in the *Mālinīvijayavārtikam* (Kashmir Series of Texts and Studies, No. XXXI/1921, Bombay), p. 41. The names of the works quoted are two, the *Apoḥasiddhi* and the *Prajñālaṃkāra*. The first of them is quoted in the IPVV, vol. 1th, p. 292 only. The quotations *nīle anīlam etad bhavati* and *nāropasthityapekṣaṃ tat* have been traced by me in mDo āgreḷ, Ze (CXII), ff. 305 b, l. 5 and 306 b, l. 6. The *Prajñālaṃkāra*, as far as I know, was never translated into Tibetan and the Sanskrit original appears to be lost. Some passages from this work are cited by Jayaratha also in his commentary on the *Tantrāloka*, ed. cit., vol. 2nd, pp. 54, 62, 64. The *Prajñālaṃkāra* is quoted also in the IPV, I, p. 181. Śaṅkarānanda has been wrongly considered by Mr. Pandey (*Abhinavagupta, An Historical and Philosophical Study*, Benares 1935, p. 106; see also *Bhāskarī*, Lukhnow 1954, vol. 3rd, pp. xvi-xvii) as a dualist Śaiva writer.

¹⁾ IPVV (ed. cit.), vol. 2nd, p. 16.

²⁾ In the MVV (ed. cit.), p. 41.

³⁾ The scanty fragments of this work hardly permit us to get an idea of its contents. From the extant quotations, we may infer that it was written in *kārikā*-s and commented on by the author himself. One topic consisted in a confu-

easiest explanation of this double attitude is to be sought undoubtedly in his conversion. We find in fact an echo of this in Tibetan tradition, which tells us that, while

tation of the atomistic view and, accordingly, of a reality external to consciousness (IPVV, II, pp. 71 [= MVV, p. 41], 144). In the confutation of the atomistic view, Śaṅkarānanda probably availed himself of arguments similar to those put forth by Vasubandhu and Diānāga (IPVV, II, p. 144). According to Śaṅkarānanda, the external world does not exist but it is only a projection of our consciousness. Albeit it is identical with consciousness, which is one, however it appears, thanks to māyā, as otherness and multiplicity, just like an image in a mirror (*Tantrāloka*, Jayaratha's commentary, vol. II, pp. 62, 64). Consciousness is self-luminous, immediate, it shines and vibrates by itself (sākṣātkāraḥ svataḥsiddhaḥ sā sphura drūpatāsyahi, IPVV, II, 199: note the term sphurat, common in the kashmirian Śaiva school). All that exists does exist to the extent to which it appears to our consciousness, and then the error too, in so far as it appears, is reality; that is, it is, by itself, unreality (ābhāsa bhedo tv arthaḥ kas tat rābhedo bhramo 'vapuḥ, IPVV, I, 248 and III, 35: note the word ābhāsa, this also proper to the Śaiva doctrine). This affirmation, thoroughly agreeing with the Śaiva position, upsets all the Buddhist gnoseology, according to which discursive knowledge is, truly speaking, erroneous. Noteworthy is also his interpretation of the expression anubhavaḥ paṭiyān smṛtibījam ādhate (by Dharmakīrti?). According to Śaṅkarānanda, this paṭiyastva is nothing but a perception, a consciousness more intense and durable (IPVV, I, 234, II, 220). This particular perception or consciousness is, on its side, interpreted by Abhinavagupta as a lysis in thought, in self-consciousness (vimarśa-viśrānti, pramāṭṛviśrānti, IPVV, II, 220-1). The gap between the two moments of knowledge, the prediscursive and the discursive one, which in Śaṅkarānanda is already no more so distinct as in traditional Buddhist gnoseology, is filled up completely by Abhinavagupta, according to whom the discursive moment is only a more intense perception, or, putting it in other words, the natural development of the prediscursive one. Very interesting is also another fragment from the *Prajñālaṃkāra*, quoted by Jayaratha (*Tantrāloka*, ed. cit., vol. II, p. 54), where Śaṅkarānanda explicitly affirms that, without any infringement to the doctrine by him professed, one may well say that the world is but the body of a unique entity, devoid of parts (identified by Jayaratha with Parameśvara), (evam tarhi jagad ekasyaiva kasyacid anamāśasya yathokta vidhinā rūpam astu kiṃ naḥ kṣīyeta). Shortly speaking, Śaṅkarānanda must have been an important link between the Buddhist and the Śaiva gnoseology. On the latter cp. my translation of Abhinavagupta's *Tantrasāram* (Abhinavagupta, *Essenza dei Tantra*, Torino 1960), Introduction, pp. 17-59.

Śaṅkarānanda was preparing to confute Dharmakīrti and to write an original work on logic, Mañjuśrī appeared to him in a dream and persuaded him to rather write a commentary on the *Pramāṇavārttikam*¹⁾. Things may well have gone another way, however, and this is suggested by an eulogizing epithet that Abhinavagupta gives to Śaṅkarānanda, of whom he says that “he recovered illumination thanks to the force of asceticism and to a constant exercise of thought on consciousness, owed to the maturation of his good actions carried out earlier”²⁾. Such an epithet fits well one who, after having followed a doctrine held to be false (in this case, Buddhism), finally opens his eyes and becomes aware of how things really are. Apart from this conversion, which might well be a later fiction derived from the embarrassment generated both among Hindus and Buddhists by the ambiguous position of Śaṅkarānanda, the attitude of the latter is still characteristic of mediaeval Kashmirian culture, where we find, even if among the inevitable polemics, a closer interaction between the Hindu and Buddhist movements than in other parts of India. The double attitude of Śaṅkarānanda, who cannot be much earlier than Abhinavagupta, finds for its part an illustrious precedent in that of Ānandavardhana, who commented, so it seems, a work by Dharmottara³⁾.

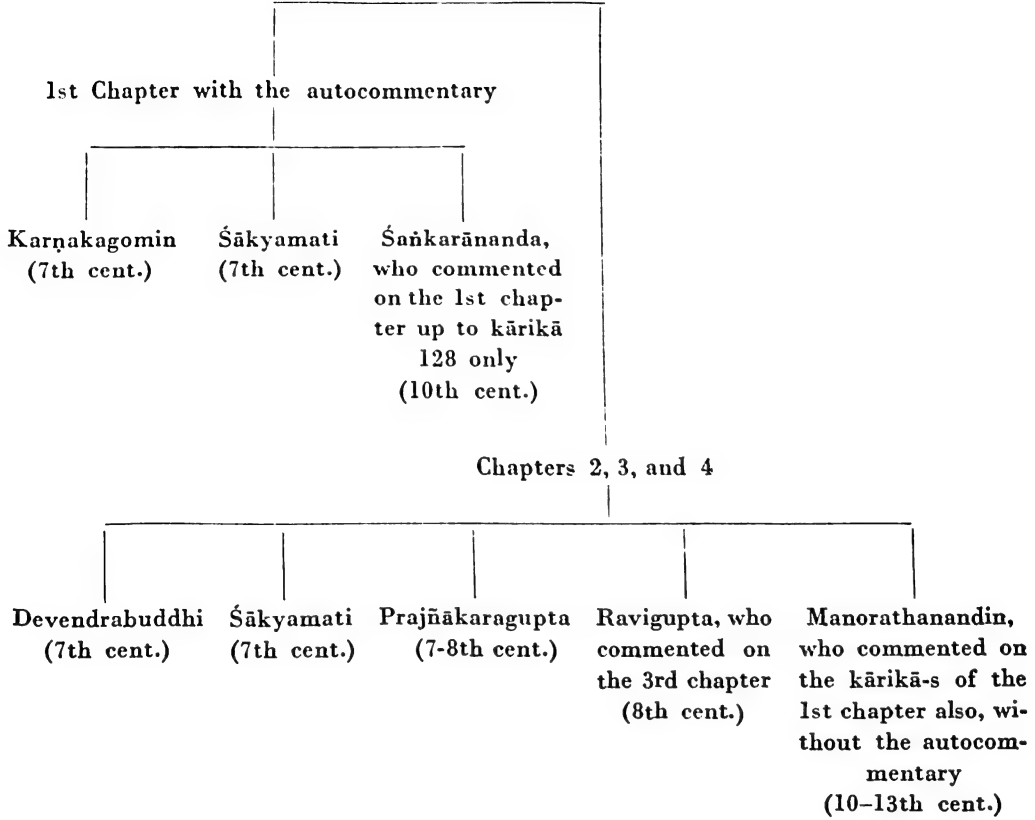
1) Tārānātha's *Geschichte des Buddhismus* (Schiefner), pp. 247, 349 and *dPag bsam ljon bzang*, pp. 109, 120. See also Satis Chandra Vidyabhusana, *op. cit.*, p. 344.

2) IPVV (ed. cit.), vol. 2nd, p. 199. The Sanskrit text runs as follows: *prāk-tanakuśalavipākapravartitasamvitparāmarśābhya-satapaḥprabhāvapratilabdhoṃmeṣeṇa bhaṭṭaśaṅkarānandanēnāpi*, etc.

3) See the commentary (*locana*) of Abhinavagupta on the *Dhvanyāloka*, ed. of Benares 1940, p. 519 (=ed. Kāvya-mālā, p. 233), and Th. Stecherbatsky, *op. cit.*, pp. 41-42.

D h a r m a k ī r t i ' s P r a m ā ṇ a v ā r t t i k a m , e t c .

Sanskrit commentaries on the *Pramāṇavārttikam* may be then resumed in the following schema ¹⁾:



§ 4. THE TEXT OF THE *Pramāṇavārttikam*.

As regards the k ā r i k ā - s, destiny has been more propitious. The *Pramāṇavārttikam* was first edited (the k ā r i k ā - s only) in the years 1938 sqq. as an Appendix to the Journal of Bihar and Orissa Research Society (J.B.O.R.S.) by

¹⁾ Informations on the Tibetan commentaries may be gathered from Th. Stcherbatsky, *op. cit.*, vol. I, pp. 55-8.

Rāhula Sāṅkṛtyāyana¹⁾. In this same journal, and in the years immediately following, the *Pramāṇavārttikam* then appeared, under the editorship of the same scholar, together with the brief commentary of Manorathanandin²⁾. In 1953 Chapters 2, 3, and 4 appeared in Patna together with the important commentary of Prajñākaragupta³⁾. Eventually, among these editions, very inaccurate and

1) The *Pramāṇavārttikam* by Ācārya Dharmakīrti, edited by Rāhula Sāṅkṛtyāyana, Appendix to J.B.O.R.S., vol. XXIV/1938. The manuscripts on which this edition is founded are substantially two, and are described by R. Sāṅkṛtyāyana as follows (*op. cit.*, pp. VIII-X): "1. PH. - A palm-leaf MS. of the Pv. belonging to the Rājaguru Pt. Hemarāja Śarman of Nepal. The script is Māgadhī, i.e., the Script prevalent in Eastern India during the twelfth and thirteenth centuries . . . The MS. has not many mistakes, but there are many lacunae; and as many as ten leaves are missing". "7. PVM. - A paper MS. of a commentary on the PV. by Manorathanandin belonging to the monastery of Śhalu. Size 26 1/2" × 2". Leaves 105, each page containing six to seven lines. It is a complete MS. written by Vibhūticandra (Māgadhī Script). Though Kārikās are not given, the author comments on each and every word of PV., so it was a great help in getting the correct reading in so many doubtful cases". On this manuscript and his author see below, n. 2. The manuscript No. 2 does not contain the first chapter and then is of no interest for us. As regards the manuscripts No. 3 and 4 see the conspectus siglorum, under the siglas S and K respectively.

2) Dharmakīrti's *Pramāṇavārttikam* with a commentary of Manorathanandin, edited by Rāhula Sāṅkṛtyāyana, Appendix to J.B.O.R.S., vol. XXIV/1938 seq. The single manuscript on which this edition is based, has been described above, n. 1. Of it I have a photographic copy, which has been lent to me by Prof. Tucci. Manorathanandin (10-13th cent.) tried, as I have said, to re-establish the supposed regular order in the succession of the chapters in the *Pramāṇavārttikam*. In his work this chapter is no more the first but the third. This is also the order which seems to prefer the Japanese scholar Masatochi Nagatomi in his paper, *The Framework of the Pramāṇavārttika*, Bode I, Journal of the American Oriental Society, 79/1959, pp. 263-266. The same view has been apparently maintained by Andrew Vostrikov also (*op. cit.*, vol. I, p. 39).

3) *Pramāṇavārttikabhāṣyam* or *Vārtikālaṅkāraḥ* of Prajñākaragupta (being a commentary on Dharmakīrti's *Pramāṇavārttikam*), deciphered and edited by Tripiṭakāchārya Rāhula Sāṅkṛtyāyana, Kashi Prasad Jayaswal Research Institute, Patna 1953 (the indices have appeared in 1957).

full of mistakes, one distinguished place is held by the excellent translation of the *kārikā*-s 42-187 (= 40-185 in the present edition) together with a paraphrase and an edition of the Tibetan version made by E. Frauwallner¹⁾.

Mines of manuscripts are not yet exhausted in India. Thus, while, till a short time ago, a few leaves only of this work seemed to be preserved, new manuscripts have unexpectedly cropped up. This fresh manuscript material, on which the present edition is principally based, consists of a palm-leaf manuscript, very ancient and correct, found in Nepal by Prof. Tucci, as well of another one, less ancient, discovered in the Jain Library at Pātan (North Gujrat, Bombay State), of which Muni Jambūvijaya has graciously sent me a photographic copy. Eventually, apart from the leaves edited by Rāhula Sāṅkr̥tyāyana, I have also availed myself of another manuscript, containing the *kārikā*-s only. Also this manuscript, which is very ancient and written on palm-leaves, has been lent to me by Prof. Tucci. A detailed description of these manuscripts will be given later on. Generally, the *variae lectiones* of these manuscripts concern points of scanty importance only. Besides these two manuscripts, precious help for the establishment of the text has been afforded both by the Tibetan translation and by the scrupulous and exhaustive commentary of Kaṇakagomin, edited by Rāhula Sāṅkr̥tyāyana, and occasionally compared by me with the same manuscript he has used—of which a photographic copy has been lent to me by Prof. Tucci—and with the Tibetan version of the commentary of Śākyamati

1) *Beiträge zur Apohalehre*, Wiener Zeitschrift für die Kunde des Morgenlandes, XXXVII/1930, pp. 259-283; XXXIX/1932, pp. 247-285; XL/1933, pp. 51-94.

(mDo āgrel, vol. Je [=XCVII], ff. 1-402 *a*, and vol. Ñe [= XCVIII], ff. 1-85 *b* [Peking Ed.]). If the Tibetan version proved an eminent assistance in restoring corruptions of the Sanskrit tradition, and the monks who translated it generally understood quite well the Sanskrit original, however some exceptions to this rule are not wanting, as, for example, may be seen at pp. 15, l. 11; 21, l. 26; 67, l. 26; 92, l. 1, etc.

All the variants of some importance to be found in the Tibetan translation, in the commentary of Kaṇakagomin, and in the manuscript tradition, have been listed and occasionally discussed in the critical annotation. As a rule, graphical variants, as, for instance ū r d d h v a m for ū r d h v a m , ° t v a for ° t t v a , etc., and some inconsistencies of saṃ dhi, proper to manuscript texts, have not been taken into account. Finally particular care has been devoted by me to the punctuation, so often misleading and contradictory, of the manuscripts. This has been attentively verified, and, when required by the sense, modified. In many cases, I have not hesitated to introduce the half-daṇḍa-s, and that especially when, in some complex periods, the simple daṇḍa-s would have obscured the articulation of the phrase, as, for example, on pp. 40, ll. 17 seq.; 42, ll. 13 seq., etc. The few quotations of other authors—generally Dīnnāga—to be found in the text have been underlined. The source, when traced, is given in the critical annotation.

Some particular passages have been further discussed in the Additional Notes (pp. 177-187). These notes embody also many observations made by the Rev. Muni Jambūvijaya, chiefly on the ground of a careful examination of a copy of the MS B in his possession, and sent to me when

the book was already in the press. These notes integrate, in some way, the critical apparatus, without affecting, of course, the accepted text in any way. They should be always consulted while reading the text. The index of the internal references, without claiming to be complete, contains the explicit references only (i t y u k t a m , i t i v a k ṣ y a t e , and so on). In tracing back many of them, Kaṇṇakagomin's commentary proved to be an eminent assistance.

The method chosen by Dharmakīrti in the commentary of his own work, is the so called m i ś r a k a v y ā k h y ā n a m , that is, a commentary which is intermingled with the stanzas, in the sense that it is intended as a sort of integration of the constituent elements of them, which, when required by clarity, are detached from their context and mixed with the comment. In the text, the k ā r i k ā - s and the parts of the k ā r i k ā - s have been edited in larger type, for the convenience of the readers.

Conventionally, I have not kept the saṃdhi between words belonging to the stanzas with words belonging to the commentary, since it would have not necessarily coincided with that concerning the subsequent element of the verse. For instance, instead of writing s ā c ā t a t k ā - r y a v i ś l e ṣ a e v a t a d a n y a s y a s y ā n u v a r t i n o v a s t u n o ' d ṛ ṣ ṭ e ḥ p r a t i ṣ e d h ā c c a , e t c . , I have written,

sā cātatkāryaviśleṣas

eva

tadanyasyānuvartinaḥ |

vastunaḥ

adrṣṭeḥ pratiṣedhāc ca,

where the words written in smaller type form part of the commentary (cp. p. 57). Obviously, this problem has not been faced neither by the copyists nor by Dharmakīrti himself, who used to write everything in succession. Actually, the distinction between the *kārikā*-s and the commentary is not always easy. The reading of the latter was probably accompanied by a copy of the *kārikā*-s, which, as both the manuscripts and the Tibetan tradition prove, circulated independently from the commentary.

As far as the text of the *kārikā*-s is concerned, it is apposite here to note that after stanza 110 the manuscripts A, B and Z, and the commentary of Manorathanandin give another verse, *atatkārivivekena pravṛtṭyarthatayā śrutiḥ*, that I have not accepted in the text. This verse, accepted, would indeed have broken all the couples of verses, up to the end of the chapter, which thus would result in an odd number of verses. In fact, the words *atatkārivivekena pravṛtṭyarthatayā* and *śrutiḥ*, according to my opinion, form part of the commentary, and only later have they been arranged together so as to form a half śloka. An example of this same process may be seen before the *kārikā* 231b, where the words *nityasyānupakāryatvād anupakurvāṇaś ca nāśrayaḥ*, which actually form part of the commentary, have later crept into the text of the *kārikā*-s, with a slight modification, namely *akurvāṇas* for *anupakurvāṇas*. If this opinion of mine, apart from the said considerations, is corroborated also by the fact that these words are not considered as a verse by the Tibetan translation, yet against it may perhaps be adduced that, in this case, the feminine participle *janayantī*, in the first pāda of the stanza

112, would be dependent on a word—śrutiḥ—which actually is not part of the text of the kārīkā-s, but of the commentary—and that, no doubt, looks rather peculiar! A possible answer to this objection, however, may be that what actually occurred, was just the reverse and that this verse was a result of this very difficulty. At any rate, I have availed myself of the authority of the Tibetan version, which leaves it out ¹⁾.

Certain kārīkā-s of this chapter have been by Dharmakīrti himself defined as samgraha°, or antaraślokaḥ. As regards them, I have been faced with the problem, whether they had to be comprised into the number of the mūlakārīkā-s or not. Usually, in fact, the samgraha°, or antaraśloka-s serve to epitomize the commentary (as may be seen for instance, in the *Dhvanyālokaḥ* of Ānandavardhana and in the *Tantrasāram* of Abhinavagupta) and, as such, they must not form part of the mūlakārīkā-s. In the case of Dharmakīrti, however, the kārīkā-s—and among them those too that the commentary specifies as samgraha°, or antaraśloka-s—are all, without exception, given also by the manuscripts which contain no commentaries, and then I have considered them as a part of the main text ²⁾.

1) The Tib. version of the kārīkā-s is particularly authoritative. Not only was it made by such great paṇḍitas and lotsāvas as were Subhūtiśrīśānti and dGe bai blo gros, but was afterwards revised by the kashmirian paṇḍita Bhavyarāja, and the great lotsāva (lo tsā ba c'en po) Blo ldan bzañ po (alias Blo ldan šes rab). A new translation and general control was then made by the paṇḍita Śākyaśrībhadrā and by the lotsāva Kun dga' rgyal mts'an dpal bzañ po (alias Sa skya paṇ c'en, i.e., the great paṇḍita of Sa skya (1181–1250). See *infra*, p. XXIX, and Cordier, III, p. 437.

2) Literally, the samgrahaśloka-s are the stanzas serving to epitomise some topics, for an easier and clearer understanding of them. The antaraśloka-s are, on their side, the stanzas of intermezzo. In Tibetan

§ 5. LANGUAGE.

The language, comparatively lacking in long compound words and extremely concise, is the customary Sanskrit of Indian philosophy. A few words and idioms which have seemed to me of a more particular use or restrained to the buddhist speculation have I indexed in the select glossary I have added to the book. Such are, for instance, the *upa drū yate* (p. 34, l. 22); the verb *upa lī-*, in the forms *upa lī yate*, *upa lī yan te*, *upa lī ye ta*, *upa lī ye ran* (pp. 29, l. 13; 30, l. 14; 99, l. 27; 161, l. 3; 165, l. 17), used actively in the meaning of resting on, being based on, etc., and accordingly explained by Karṇakagomin with *sa m ā ś ra ye yu ḥ* (p. 30, l. 14), *ā ś ra yet* (p. 99, l. 27), *ā ro han ti* (p. 161, l. 3), *vi ṣ a y ī ku rvan ti* (p. 165, l. 17)—at p. 29, l. 13 *upa lī yate* however is apparently used in a passive meaning and commented on by Karṇakagomin with *vi ṣ a y ī kri ya te*—; *upa la ya na* (p. 93, l. 3), apparently an ᾤπαξ of quite regular grammatical formation, from *upa lī-*; *du ḥ k ha m ā s ī ta* (p. 46, l. 3; at p. 167, l. 9 *du ḥ k ha m ā sa ya ti*),

they are rendered by the words *ba r s ka b s gy i t s' i g s su b ca d pa*, i.e., intermediate stanzas. Actually, it is not easy to give account of the difference between these two sorts of stanzas. The *an ta ra ś lo ka -s* to be found in the fifth chapter of Abhinavagupta's *Tantrasāram* (Bombay 1918, Kashmir Series of Texts and Studies) could, for instance, be called *sa m gra ha ś lo ka -s* as well, since their function consists in a simple résumé of the text. An analogous purpose have in Ānandavardhana's *Dhvanyālokaḥ* the so called *pa ri ka ra ś lo ka -s*, which are meant to supplement the arguments furnished in the *mū la k ā ri k ā -s*. They are defined by Abhinavagupta *pa ri ka r ā r tha m k ā ri k ā r tha sy ā dh i k ā v ā p a m ka r tu m ś lo ka ḥ pa ri ka ra ś lo ka ḥ* (*Dhvanyālokalocanam*, ad I, 13).

Dharmakīrti's Pramāṇavārttikam, etc.

used in the meaning of being in a state of misery, etc.; the verb *vilomayan* (p. 105, l. 7), on which cf. Edgerton, *Buddhist Hybrid Sanskrit Dictionary*, New Haven, 1953, p. 498; *pratibhava* (p. 123 l. 4) for *prabhava*, in the locution *tadatpratibhaveṣu* (which is however doubtful: cp. the critical apparatus); the verb *adhimucyeta* (p. 90 l. 18: cp. Edgerton, *op. cit.*, p. 14); the past participle *nirloṭhitam*, often recurring, and explained by Karṇakagomin with *nirṇītam*. Frequent, finally, the emphatic particle *vai*, of an use comparatively more restrained in the later sanskrit philosophical texts, and of the locution *apī nāma* in place of the more usual *katham nāma* (cf. J. S. Speijer, *Sanskrit Syntax*, Leiden 1886, § 412 Rem.). Other minor linguistic peculiarities, and so on, have been registered in the critical annotation.

The *Pramāṇavārttikam*, it goes without saying, is a very difficult work, *atikathina*, as a paṇḍita would say. Dharmakīrti's style is compact, precise, and not devoid of a certain leaning for an excessive brevity, which has not seldom tried the patience of the commentators, and of which Dharmakīrti himself, who once said that in his works words and meaning were, so to say, weighed on scales, must have been well aware¹⁾. In spite of this difficulty, the work of Dharmakīrti remains however one of the most significant monuments of thought and language of ancient India, and the prize of its reading is well worth the amount of trouble and tension which the understanding of certain pages necessarily demands. Some pages

¹⁾ *vāgarthau ca tulādhṛtav iva*. See *Saduktikarṇāṃṛtam* (Punjab Sanskrit Book Depot), p. 327.

of this work have no doubt the hardness and the indifferent transparency of a crystal—of a crystal, however, under which one feels, as it were, the never-ceasing vibration of a fire which vivifies its implacable and apparent impersonality. Dharmakīrti was not only one of the greatest philosophers of ancient India, but a poet as well; and of a poet, of a true poet, is indeed the stanza which Ānandavardhana ascribes to him, and in which he seems to hint, as he has in fact done elsewhere, at the depth of his doctrine and at the absence of a disciple capable of appreciating it fully: “No heed was paid to the lavish expense of wealth and beauty. Great pains have been endured! Of a man, who was happy and free, there remains only a burning torch of thoughts. See! this luckless lady herself has been drowned in despair for want of a befitting spouse. But what might have been the idea in the Creator’s mind when he brought the body of this charming lady into being?”¹⁾ This same consuming fire vivifies several pages of his work.

1) See *Dhvanyālokaḥ*, III, 40. The text of this stanza runs as follows:

lāvaṇyadraviṇavyayo na gaṇitaḥ kleśo mahān svikṛtaḥ
svacchandasya sukhaṃ janasya vasataḥ cintānalo dīpitaḥ |
eṣāpi svayam eva tulyaramaṇābhāvād varākī hatā
ko'rthaś cetasi vedhasā vinihitas tanvyās tanuṃ tanvatā ||

This stanza is ascribed to Dharmakīrti by Vallabhadeva also. I have partially adopted here the translation of K. Krishnamoorthy, *Ānandavardhana's Dhvanyālokaḥ or Theory of Suggestion in Poetry, translated into English with Notes*, Poona 1955, p. 123. See also Th. Stcherbatsky, *op. cit.*, vol. I, p. 36.

CONSPECTUS SIGLORUM

- A = This manuscript of the 13th or 14th century has been found in Nepal by Prof. Tucci. It is written in Nepalese characters on palm-leaves, which measure $32 \times 5 \frac{1}{2}$ cm. ca. Generally speaking, it is very correct. A few errors have been corrected by a secunda manus on the margin. Originally, it numbered 108 leaves, written on both sides, with exception of the 1st. Of them, the leaves 5, 9, 24, 43, 52, 69, 80, 83-85, 92, 96, 98-101, 104, 106, and 108 are missing. Between the leaves 72-73 there is a gap in the text of the extent of about a leaf. Apparently it is due to an oversight of the scribe. Accordingly, I have marked the leaf 73 with the exponent 1 (73¹) and given the leaf 73 as missing in the text. Each page contains 6 lines. There are a few pages of 7 lines (f. 1, 4, 12). The leaves 3, 4, 36, 73¹, 91, and 93 are badly damaged. In the leaves 2 *b* and 87 *a* the central part of the text has been erased and then substituted by a miniature of religious subject.
- B = This manuscript of the 16th or 17th century has been discovered by the Rev. Muni Jambūvijaya and then sent to me at the desire of his father and master, H. H. Munirāja Śrī Bhuvanavijayaji Mahārāja. This manuscript is preserved in the so-called Jaina Jñānabhaṇḍāra of Vimalagaccha at Pātan

(North Gujrat, Bombay State), where ācārya Hemacandra flourished. It is listed as No. 1093 and is kept in a box numbering 25/1. This manuscript too is rather correct. The number of the leaves is 39, written on both sides, with the exception of the 1st. Each page contains 18 lines.

K = The readings accepted or confirmed by Karṇakagomin, in his commentary of the *svavṛtti* of Dharmakīrti. The absence of the sigla K in the critical annotation points out that in the commentary of Karṇakagomin I did not find direct evidence concerning the reading he had before him. The text of this sub-commentary published by Rāhula Sāṅkrtyāyana (cf. *supra*, p. xviii, n. 1) has been occasionally verified by me on the same manuscript he has used, of which Prof. Tucci has lent me a photographic copy, and compared with the Tibetan version of the commentary of Śākyamati (see above, pp. xx-xxii, xxix-xxx). This manuscript has been described by Rāhula Sāṅkrtyāyana with the following words (*op. cit.*, p. 13): “ a Ms. of 217 leaves (each side 7 lines) of which two leaves (12,37) are missing and there are a few lacunae. Our present edition is based on this MS. The script is Māgadhī, the mistakes of va-ba, mva-mba are common ”. This manuscript was preserved in the library of the Sa skya monastery.

S = The fragmentary manuscript of the *svavṛtti* of Dharmakīrti, discovered by Rāhula Sāṅkrtyāyana in the library of the monastery of Sa skya. This manuscript is described by him in the following way (*op. cit.*, p. 13): “ I discovered only one copy

of the Sanskrit original of PSV [= P r a m ā ṇ a - v ā r t t i k a s v a v ṛ t t i] in the Chhag-pe-lhakhang library of the Sa-Skya monastery in central Tibet. The original MS contained 46 leaves, each side containing 8 lines with a few exceptions—lines are noted in Roman numerals in the edited text—, but in our Ms. there are only 11 ½ leaves (32, 34, 35-41, 44, 45, 46), so, as mentioned above, I have to restore three-fourths of the text from its Tibetan translation. There is a general tendency in the scribe of this Ms. to disregard the distinction of va and ba, mva and mba, also the retaining of anusvāra in the end of a sentence; he often makes wrong use of sa for śa, and t for ta. The character is Māgadhī (Proto-Maithilī) which was used in Bihar in the eleventh century”. The text of this manuscript is known to me only through the edition mentioned above.

T = The Tibetan translation of the s v a v ṛ t t i of Dharmakīrti (T s ' a d m a r n a m ṅ g r e l k y i ṅ g r e l p a). This version has been made in the 11th century by the famous paṇḍita Subhūtiśrīśānti with the help of the lotsāva dGe bai blo gros, under the patronage of the Guge kings¹⁾. I have read it in the edition of Derge, where it occupies the foll. 261 b-365 a of the m D o ṅ g r e l, vol. Ce²⁾, and then compared with that of Peking (m D o ṅ g r e l, vol. Ce³⁾, XCV, pp. 404 b-535 a).

1) See G. TUCCI, *Indo-Tibetica, II, Rin c'en bzañ po e la rinascita del buddhismo nel Tibet intorno al mille*, Roma 1933, p. 29.

2) See TŌHOKU, No. 4216 (p. 645).

3) See CORDIER, III, pp. 439-40.

Z = A fragmentary manuscript of the *Pramānavārttikam* (k ā r i k ā - s only) belonging to Prof. Tucci. This manuscript of the 11th or 12th century is written in Maithilī characters on palm-leaves, which measure about $31 \times 3,6$ cm. The text of the k ā r i k ā - s of the first chapter occupied the ff. 1-13. Of them, the leaves 1, 4, and 7, containing respectively the two maṅgalaśloka-s and the k ā r i k ā - ś 4 a-20 b, 39-55, and 119-153 are lost. This manuscript has apparently been written by three different hands. While the handwriting of the copyist of ff. 5 b-9 a, and 10 a-13 is sufficiently clear, that of the copyist of ff. 2-5 a is of larger and irregular size. The handwriting of the copyist who wrote the f. 9 b tends to slant towards right. Each page contains a number of lines varying from 5 to 7. The margins of the leaves are badly damaged.

TEXT



*om namo buddhāya ||

A 1 b 1
B 1 b 1
T 261 b

vidhūtakalpanājālagambhīrodāramūrtaye |

namaḥ samantabhadrāya samantaspharaṇatviṣe ||

prāyaḥ prākṛtasaktir apratibalaprajñō janaḥ kevalaṃ

5 nānarthya eva subhāṣitaiḥ parigato vidveṣṭy apīrṣyāmalaiḥ |

tenāyaṃ na paropakāra iti naś cintāpi cetaś ciraṃ

sūktābhyāsavivardhitavyasanam ity atrānubaddhaspṛham ||

arthānarthavivecanasyānumānāśrayatvāt tadvipratipattes tadvyavasthāpanāyāha |

10 pakṣadharmas tadamśena vyāpto hetus tridhaiva saḥ |

avinābhāvanīyamād dhetvābhāsās tato' pare || 1 ||

pakṣo dharmī | avayave samudāyopacārāt | prayojanābhāvād anu-

pacāra iti cet | na | sarvadharmidharmapratīṣedhārthatvāt ' tade-

kadeśatvāt tadupacārayogyadharmidharmapratipattiyartham | ta-

15 thā ca cākṣuṣatvādiparihāraḥ | dharmavacanenāpi dharmyāśraya-

4 The metre of this stanza is the Śārdūlavikrīḍita || 10 The ultimate source of the stanza pakṣadharmas tadamśena is probably Diñnāga, to whom it is ascribed by Uddyotakara, *Nyāyavārttikam*, 131, 17. It is however not found in any of the preserved works of Diñnāga. Possibly, as prof. Frauwallner kindly told me in a private communication, it is borrowed from the *Hetumukham*, a work of his now lost. Instead of pakṣadharmas, which is the form accepted by Dharmakīrti, Uddyotakara (loc. cit.), Vācaspatimiśra (*Nyāyavārttikatātparyāṭikā*, 199), Śāntarakṣita (*Tattvasaṃgrahaḥ*, śl. 1385) seem to have had before them the reading grāhyadharmas (cf. A. Kunst, *Probleme der Buddhistischen Logik in der Darstellung des Tattvasaṃgraha*, Krakow, 1939, pp. 24-5) || 12 In the Tibetan version the words avayave samudāyopacārāt are not found || 13 In the Tibetan version the word dgag pai p'yir apparently represents a Skr. °pratiṣedhāt and not °pratiṣedhārthatvāt || 14 In the Tibetan version the word dharmā is not represented || 15 The Tibetan equivalent of the phrase tathā ca cākṣuṣatvādiparihāraḥ is de lta yin dan mig gis gzun bar bya ba yin pai p'yir

- siddhau dharmigrahaṇasāmarthyāt pratyāsattyā sādhyadharmisi-
ddhir iti cet | na | dr̥ṣṭāntadharminō 'pi pratyāsattēḥ | tadam-
śavyāptyā dr̥ṣṭāntadharmini sattvasiddher dharmivacanāt sā-
dhyadharmiparigrahaḥ | siddhe punarvacanam niyamārtham āśa-
T 262 a 1 Ņkyeta | sajātiya eva sattvam iti siddhe 'pi vijātiyavyatireke sā- 5
dhyābhāve 'sattvavacanavat | sāmartyād arthagatau pratipatti-
gauravaparihārārtham ca pakṣavacanam | pakṣasya dharmatve ta-
dviśeṣaṇāpekṣasyānyatrānanuvṛtter asādhāraṇateti cet | na | ayoga-
vyavacchedena viśeṣaṇāt 'yathā caitro dhanurdharaḥ | nānya-
yogavyavacchedena 'yathā pārtho dhanurdhara ity ākṣepsyāmaḥ | 10
A 2 a 1 tadamśas taddharmaḥ | va*ktur abhiprāyavaśāt | na tadekadeśaḥ |
pakṣaśabdena samudāyāvacanāt | vyāptir vyāpakasya tatra bhāva
eva | vyāpyasya vā tatraiva bhāvaḥ | etenānvayavyatirekau yathā-
svam pramāṇena niścītāv uktau pakṣadharmaś ca | ta ete kārya-
svabhāvānupalabdhilakṣaṇās trayo hetavaḥ | yathā 'gnir atra dhū- 15
māt | vṛkṣo'yaṁ śiṃśapātvāt | pradeśaviśeṣe kvacin na ghaṭa upa-
labdhilakṣaṇaprāptasyānupalabdheḥ | yadi syād upalabhyasattva
eva syān nānyathā | tenopalabdhilakṣaṇaprāptasattvasyety uktam
bhavati | tatra dvau vastusāadhanāv ekaḥ pratiśedhahetuḥ | sva-
bhāvapratibandhe hi saty artho 'rtham na vyabhicarati | sa ca 20
tadātmatvāt | tadātmatve sādhyasāadhanabhedābhāva iti cet |
na | dharmabhedaparikalpanād iti vakṣyāmaḥ | tathā cāha | sarva
T 262 b 1 evāyam anumānānumeyavyavahāro buddhyārūḍhena dharmadhar-

śes bya ba la sog s pa spaṅs pa yin no, which corresponds to a Skr. tathā ca cākṣuṣatvād ityā diparihāraḥ ||

1 The Tibetan version reads apparently dharmivacanasāmar-
thyād || 3 dharmivacanāt BK: dharmidharmavacanāt AT ||
4 °vacanam niyamārtham BKT: °vacanāniyamārtham A ||
8 ayoga° AK: na yoga° B || 10 The verb ākṣepsyāmaḥ is
commented on by K by nirdekṣyāmaḥ. The Tibetan rendering is
bśad par bya'o || 11 vaktur abhiprāyayavaśāt AK:
vaktrabhiprāyavaśāt B || 16 Instead of the correct form śiṃ-
śapātvāt both A and B read śiṃśipātvāt || 16 kvacin na ghaṭa
BK: na kvacid ghaṭa A || 19 Instead of tatra, the Tibetan
translator seems to have had before him tataḥ (de las), which will do
as well || 21 sa ca tadātmatvāt AKT (de ni dei bdag
ñid yin pai p'yir ro): sa ca wanting in B ||

D h a r m a k ī r t i ' s P r a m ā ṇ a v ā r t t i k a m , e t c .

- mibhedeneti | bhedo dharmadharmitayā buddhyākārakṛto nār-
tho 'pi | vikalpabhedānām svatantrāṇām anarthāśrayatvāt | tat-
kalpitaviśayād arthapratitāy anarthapratilambha eva syāt | kārya-
syāpi svabhāvapratibandhaḥ | tatsvabhāvasya tadutpatter iti |
5 etau dvāv anumeyapratyayau sāksādanutpatter atatpratibhāsitve
'pi tadutpattes tadavyabhicāriṇāv iti pramāṇam pra*tyakṣavat | A 2 b 1
pratyakṣasyāpi hy arthā*vyabhicāra eva prāmāṇyam | tadabhāve B 2 a 1
bhāvinas tadvipralambhāt | avyabhicāraś cānyasya ko 'nyas ta-
dutpatteḥ | anāyattarūpāṇām sahabhāvaniyamābhāvāt | yadi tadut-
10 patteḥ kāryam gamakam ¹ sarvathā gamyagamakabhāvaḥ sar-
vathā janyajanakabhāvāt | na | tadabhāve bhavatas tadutpatti-
niyamābhāvāt | tasmāt |

kāryam svabhāvair yāvadbhīr avinābhāvi kāraṇe |

teṣām

15 hetuḥ

tatkāryatvaniyamāt tair eva dharmair ye tair vinā na bhavanti |
amśena janyajanakatvaprasaṅga iti cet | na | tajjanyaviśeṣagra-
haṇe 'bhimatatvāl līṅgaviśeṣopādhīnām ca sāmānyānām | aviśiṣ-
ṭasāmānyavivakṣāyām vyabhicārān neṣyate |

1 ° b h e d e n a A K : ° n y ā y e n a B , which reading occurs in other works
also (cp. f. ex. Pārthasārathimīśra's *Nyāyaratnākaraḥ*, on Kumārila's *Ślokavārtti-
kam*, with which it is edited, p. 258: sarva evāyam anumānānume-
yavyavahāro buddhyārūḍhena dharmadharminyāyena
na bahiḥsattām apekṣata iti diñnāgenoktam): the Tibe-
tan version bye brag k'o nas apparently suggests a Skr. b h e d e -
n a i v a . Other readings of this same passage may be seen in Randle, pp. 51
sgg. This quotation is not to be found in the preserved works of Diñnāga,
and, as prof. Frauwallner kindly informs me, it is possibly borrowed from
the *Hetumukham*, a lost work of him || d h a r m a d h a r m i t a y ā
BKT: d h a r m i d h a r m a t a y ā A || 2 v i k a l p a b h e d ā n ā m all:
bloi bye brag, i.e., buddhibhedānām T || 16 After he-
tuḥ and before tatkāryatāniyamāt some reader has added in B
the following words: yadā kāryagatāḥ svabhāvādi vakṣya-
nte tadā teṣām kāraṇam hetur janakam yadā tu kā-
raṇagatā eṣām kāryam hetur gamakam ||

svabhāve bhāvo' pi bhāvamātrānurodhini || 2 ||

T 263 a 1 hetur iti vartate | tādātmyam hy arthasya tanmātrānurodhiny eva
nānyāyatte | tadbhāve 'bhūtasya paścād bhāvaniyamābhāvāt | kā-
raṇāṇām kāryavyabhicārāt |

apravṛtṭiḥ pramāṇānām

5

anupalabdhiḥ

apravṛtṭiphalā 'sati |

A 3 a 1 sajjñānaśabdavyavahārapraṭiṣedhaphalā | upalabdhipūrvakatvāt te-
ṣām iti | idaṃ sadasatpraṭiṣedhavidhihetvos tulyam rūpam | tathā
hi sattvam upalabdhir eva vastuyogyatālakṣaṇā tadāśrayā vā 10
jñānapravṛtṭiḥ | tataḥ sajjñānaśabdavyavahāravṛtṭeḥ | asatām
cāsattvam anupalabdhiḥ |

asajjñānaphalā kācid dhetubhedavyapekṣayā || 3 ||

hetur anupalabdhiḥ | bhedo 'syā viśeṣaṇam upalabdhilakṣaṇa-
prāptasattvam | atrānupalabdher līṅgād asattāyām upalabdher 15
abhāvo 'py anyayānupalabdhyā sādhyā ity anavasthānād aprati-
pattiḥ syāt | athopalabdhyabhāvo vinā 'nupalabdhyā syāt | tathā
sattā 'bhāvo 'pi syāt | apārthikānupalabdhiḥ | athānyopalabdhyā
'nupalabdhisiddhir iti pratyakṣasiddhā 'nupalabdhiḥ | tathānyasat-
tayā 'sattā kiṃ na sidhyatīti | yadā punar evamvidhānupalab- 20
dhir evāsatām asattā ' tadā siddhe 'pi viśaye mohād viśayiṇo
'sajjñānaśabdavyavahārān apratipadyamāno viśayapradarśa-
nena samaye pravartyate | yathā gaur ayam sāsnādisamudāyāt-
T 263 b 1 makatvād iti | tathā ca dṛṣṭāntāsiddhicodanāpi prativyū-

2 arthasya all: gtan tsigs kyi, i.e., hetoḥ T || 9 °vi-
dhihetvos A: °vidhihetos B || 10 tathā hi sattvam
upalabdhir eva B (rasure in A): ādi ltar dmigs pa ñid yod
pa ma yin te, i.e., tathā hy upalabdhir eva na sattvam
T, which rendering is apparently erroneous || 11 °vṛtṭeḥ A: °pra-
vṛtṭeḥ B || 15 asattāyām B: med pa bsgrub par ba bya
yin na, i.e., asattāyām sādhyāyām T || 22 'sajjñāna°
ABK: T has only jñāna° || 24 °samudāyāt makatvāt AKT:
samudāyakatvāt B ||

5 dḥā | viṣayapratipattāv apy apratipannaviṣayiṇām darśanāt |
evam anayor anupalabdhyoḥ svaviparyayahetvabhāvabhāvābhyām
sadvyavahārapraṭiṣedhaphalatvaṃ tulyam | ekatra saṃśayād anya-
tra viparyayāt | tatrādyā sadvyavahāraṇiṣedhopayogāt pramāṇam
uktā | na tu vyatirekadarśanādāv upayujyate | saṃśayāt | dvitīyā
tv atra pramāṇam niścayaphalatvāt | sā ca prayogabhedāt

viruddhakāryayoḥ siddhir asiddhir hetubhāvayoḥ |
dṛśyātmanor abhāvārthānupalabdhiś caturvidhā || 4 ||

10 yāvān kaścit praṭiṣedhaḥ sa sarvo 'nupalabdheḥ | tathā hi sa dvidhā
*kriyeta kasyacid vidhinā niṣedhena vā | vidhau viruddho vā vi-
dhiyetāvīruddho vā | aviruddhasya vidhau sahabhāvavirodhābhā-
vād apratiṣedhaḥ | viruddhasyāpy anupalabdhyā*bhāvena virodhā-
pratipattiḥ | tathā hy aparyantakāraṇasya bhavato 'nyabhāve
'bhāvād virodhagatiḥ | sa cānupalabdheḥ | anyonyopalabddhiparihā-
15 rasthītilakṣaṇatā vā virodho nityānityatvavat | tatrāpy ekopala-
bdhyā 'nyānupalabddhir evocyate | anyathā 'niṣiddhopalabddher abhā-
vāsiddheḥ | ekasya niṣedhenānyābhāvasādhane siddhaivānupala-
bdhiḥ | niṣedhasyānupalabddhirūpatvāt | tatrāpy arthāntaraṇiṣedhe
kāryakāraṇayor anubhayasya vā | tatrānubhayasyāpratibandhāt ta-
20 dabhāve 'nyena na bhavitavyam iti kuta etat | kāryānupalabddhāv
api nāvaśyaṃ kāraṇāṇi tadvanti bhavantīti tadabhāvaḥ kutaḥ |
tasmāt kāraṇānupalabddhir evābhāvaṃ gamayatīti | svabhāvānu-
palabddhis tu svayam asattaiva | tatra kevalaṃ viṣayī sādhyate |
25 tadā 'bhāvo 'pīti | iyaṃ praṭiṣedhaviṣayānupalabddhiḥ prayoga-

A 3 b 1

B 2 b 1

T 264 a 1

9 tathā hi sa KT (aḍi l tar de ni): tathāpi B || 12 vi-
ruddhasyāpi, etc. lost in A, and quasi illegible in B. T gives aḡal
ba yañ mi dmigs pa med par aḡal pa mi rtogs te ||
13 aparyanta° all: aparyanti° A || 15 anyonyopalab-
ddhiparihārasthītilakṣaṇatā AB: K has apparently °sthīta-
lakṣaṇatā. The Tibetan rendering, p'an ts'un dmigs pa spañs
te | dmigs pai mt'san ñid kyañ represents a Skr. anyonyo-
palabddhiparihārah | upalabddhilakṣaṇatā || 20 'nyena
na all: na missing in B || 21 tadabhāvaḥ kutaḥ A: kutas
tadabhāvaḥ B and apparently K ||

bhedena caturdhā bhavati | viruddhasiddhyā yathā na śītasparśo
'trāgneḥ | etena vyāpakaviruddhasiddhir uktā veditavyā yathā
na tuṣārasparśo 'trāgneḥ | viruddhakāryasiddhyā yathā na śīta-
sparśo 'tra dhūmāt | hetvasiddhyā yathā nātra dhūmo 'nagneḥ |
svabhāvāsiddhyā yathā nātra dhūmo 'nupalabdheḥ | etena vyāpa- 5
kasvabhāvāsiddhir uktā * yathā nātra śiṃśapā vṛkṣābhāvāt |
sarvatra cāsyām abhāvasādhanyām anupalabdhou dṛśyātmanām eva
teṣāṃ tadviruddhānām ca siddhir asiddhiś ca veditavyā | anyeṣāṃ
abhāvavirodhāsiddheḥ | yadi viruddhakāryopalabdhyāpy abhāva-
siddhiḥ | tatkāraṇopalabdhyā kiṃ na sidhyati | 10

tadviruddhanimittasya yopalabdhiḥ prayujyate |
nimittayor viruddhatvābhāve sā vyabhicāriṇī || 5 ||

T 264 b 1

yathā na śītasparśo 'tra kāṣṭhād iti | nimittayoḥ punar virodhe
gamikaiva yathā nāsyā romaharṣādiviśeṣāḥ santi saṃnihitada-
hanaviśeṣatvāt | etena tatkāryād api tadviruddhakāryābhāvagatir 15
uktā veditavyā yathā na romaharṣādiviśeṣayuktapuruṣavān ayam
pradeśo dhūmāt | iyaṃ ca hetvasiddhyaiva tadviruddhasiddhiḥ
prāg eva nirdiṣṭetiyaṃ prayogabhedād aṣṭadhānupalabdhiḥ | tatra
yeyaṃ viruddhakāryopalabdhir uktā | tatra

iṣṭaṃ viruddhakārye 'pi deśakālādyapekṣaṇam | 20
anyathā vyabhicāri syād bhasmevāśītasādhane || 6 ||

yas tarhi samagreṇa hetunā kāryotpādo 'numīyate sa katham
trividhe hetāv antarbhavati |

hetunā yaḥ samagreṇa kāryotpādo 'numīyate |
arthāntarānapekṣatvāt sa svabhāvo' nuvarṇitaḥ || 7 || 25

asāv api yathāsaṃnihitān nānyam apekṣata iti tanmātrānubandhī
svabhāvo bhāvasya | tatra hi kevalaṃ samagrāt kāraṇāt kāryot-
pattisaṃbhavo 'numīyate samagrāṇām kāryotpādanayogyatānu-
mānāt | yogyatā ca sāmāgrīmātrānubandhinīti svabhāvabhūtaivā-

4 'nagneḥ B: 'gnyanupalabdheḥ A: in the Tibetan version
read, instead of med pai p'yir, me med pai p'yir || 14 santi
A: missing in B || 26 nānyam BK (K comments on nānyam ar-
tham apekṣate): anyad A, apparently followed by T || 27 sa-
magrāt all: samantāt B ||

numīyate | kiṃ punaḥ kāraṇaṃ sāmagryāḥ kāryam eva nānumī-
yate |

sāmagrīphalaśaktināṃ * pariṇāmānubandhini |

A 4 b 1

anaikantikātā kārye pratibandhasya * sambhavāt || 8 ||

B 3 a 1

- 5 na hi samagrāṇīty eva kāraṇadravyāṇi svakāryaṃ janayanti | sā-
magrījanmanāṃ śaktināṃ pariṇāmāpekṣatvāt kāryotpādasya | at-
rāntare ca pratibandhasambhavān na kāryānumānam | yogyatāyās
tu dravyāntarānapekṣatvān na virudhyate 'numānam | uttarotta-
raśaktipariṇāmena kāryotpādanasamartheyaṃ kāraṇasāmagrī |
10 śaktipariṇāmapratyayasyānyasyāpekṣaṇīyasyābhāvād iti | pūrva-
sajātimātrahetutvāt śaktiprasūteḥ sāmagryā yogyatā 'nanyāpekṣi-
ṇīty ucyate | yā tarhy akāryakāraṇabhūtenānyena rasādīnā rū-
pādigatiḥ 'sā katham | sāpi

T 265 a 1

ekasāmagryadhīnasya rūpāde rasato gatiḥ |

- 15 hetudharmānumānena dhūmendhanavikāravat || 9 ||

tatra hetur eva tathābhūto 'numīyate | pravṛttaśaktirūpopādāna-
kāraṇasahakāripratyayo hi rasahetū rasaṃ janayati | indhanavi-
kāraviśeṣopādānahetusahakāripratyayāgnidhūmajananavat | tathā
hi |

- 20 śaktipravṛtṭyā

svakāraṇasya phalotpādanam praty ābhimukhyena

12 'nanyāpekṣiṇīty ucyate KTA ('nanyāpekṣaṇīty ucyate): anyāpekṣaṇīty ucyate B || 13 After s ā k a -
t h a m and before s ā p i B adds n a i ṣ a d o ṣ a ḥ . Omitted by all ||
17 In the Tibetan version, the expression r a s a h e t ū is specified by the
words d e l t a b u , which correspond to a Skr. t ā d ṛ ś a ḥ or t a t h ā -
b h ū t a ḥ || 18 The Tibetan translator apparently did not read in his text
° p r a t y a y ā g n i d h ū m a j a n a n a v a t , as A and B, but ° p r a t y a -
y a k ā ṣ ṭ h a (or i n d h a n a) d h ū m a j a n a n a v a t (r k y e n y i n ṣ i n
d u b a b s k y e d p a d a n ḍ r a ' o). Perhaps the word a g n i has
been added, for the sake of clearness, by some later reader, but, as the sense
remains unchanged, I have preferred to follow the reading accepted in the
MSS. K.'s commentary does not afford sufficient help to establish the original
reading ||

na vinā rasah saivānyakāraṇam |

rūpopādānahetūnām pravṛttikāraṇam | sāpi rasopādānakāraṇapra-
vṛtti rūpopādānakāraṇapravṛttisahakāriṇī tasmād | yathābhūtād dhe-
to rasa utpannas tathābhūtam anumāpayan rūpam anumāpayati

ity

5

tatrāpi

atītaikaikālānām gatis

nā 'nāgatānām vyabhicārāt

tat

tasmād iyam

10

kāryaliṅgaḥ || 10 ||

A 5 missing tena nānyo hetu*r gamako 'sti | apratibaddhasvabhāvasyāvi-
nābhāvanīyamābhāvāt | etena pipīlikotsaraṇamatsyavikārāder
varṣādyanumānam uktam | tatrāpi bhūtapariṇāma eva varṣahetuḥ
pipīlikādīsamkṣobhādihetur iti |

15

hetunā tv asamaḡreṇa yat kāryam anumīyate |

T 265 b 1 śeṣavat tad asāmarthyād dehād rāḡanumānavat || 11 ||

samaḡrāṇy eva hi kāraṇāni yogyatām apy anumāpayanty asama-
grasyaikāntāsāmarthyāt | yathā dehendriyabuddhibhyo rāḡādyā-
numānam | ātmātmīyābhīniveśapūrvakā hi rāḡādayo 'yonīśoma- 20
naskārapūrvakatvāt sarvadoṣotpatteḥ | dehādīnām hetutve 'pi
na kevalānām sāmartyam astīti | vipakṣavṛtter adṛṣṭāv api
śeṣavadanumānāt samśayaḥ | tathā |

4 a n u m ā p a y a n all: a n u m ā p a y a t i B || 9 The word t a t ,
explained by the following t a s m ā t , is obviously missing in T || 10 t a -
s m ā d i y a m BKT (d e l t a b a s n a d e n i): i y a m wanting in A ||
13 The words u t s a r a ṇ a and v i k ā r a are respectively translated into
tibetan with a p ' o b a , i.e., migrating, etc., and a p ' a r b a , i.e., jump-
ing, palpitating, etc. By K, v i k ā r a is commented on with u d v a r t a n a
(m a t s y ā n ā m u d v a r t a n ā m m a t s y a v i k ā r a ḥ) ||

vipakṣe' dr̥ṣṭimātreṇa kāryasāmānyadarśanāt |
hetujñānam pramāṇābhaṃ vacanād rāgitādivat || 12 ||

- na hi rāgādīnām eva kāryaṃ spandanavacanādayaḥ ' vaktukāmatā-
sāmānyahetutvāt | saiva rāga iti cet ' iṣṭatvān na kiṃcid bādhitam
5 syāt | nityasukhātmātmīyadarśanākṣiptam sāsavadharmaviṣa-
yam cetaso 'bhiṣvaṅgaṃ rāgam āhuḥ | naivaṃ karuṇādayo 'nya-
thāpi sambhavād iti nivedayiṣyāmaḥ | atra yathā rakto bravīti
tathā virakto 'pīti vacanamātrād apratipattiḥ | nāpi viśeṣāt |
abhiprāyasya durbodhatvāt | vyavahārasaṃkareṇa sarveṣāṃ vya-
10 bhicārāt | prayojanābhāvād avyāhāra iti cet ' na ' parārthatvāt |
na yukto vītarāgatvād iti cet ' na ' karuṇayāpi* vṛtteḥ | saiva B 3 b 1
rāga iti cet | iṣṭam | aviparyāśasamudbhavān na doṣaḥ | asaty
apy ātmagrahe duḥkhaviśeṣadarśanamātreṇābhyāsabalotpādini T 266 a 1
bhavaty eva karuṇā | tathā hi | sattvadharmādyālambanā mai-
15 tryādaya iṣyante | etāś ca sajātiyābhyāsavṛttayo na rāgāpekṣi-
ṇyaḥ | naivaṃ rāgādayo viparyāsābhāve 'bhāvāt | kāruṇikasyāpi
niṣphala ārambho ' viparyāsād iti cet | na | parārthasyaiva
phalatveneṣṭatvāt | icchālakṣaṇatvāt phalasya | sarvathā 'bhū-
tāsamāropān nirdoṣaḥ | tadanyena doṣavattvasādhane na kiṃcid
20 aniṣṭam | vaktary ātmani rāgādidarśanenānyatra tadanumāne
'tiprasaṅgaḥ | vyabhicārāt | ananyānumāne ihāvyabhicāra iti

3 spandana B: possibly K read calana || 5 °darśa-
nākṣiptam BT: K apparently reads °darśanābhīniveśākṣip-
tam || 14 In the Tibetan version the words sems can dan c'os
la sog s pa la dmigs represent Sanskrit sattvadharmādy-
ālambanā. This reading is confirmed by K.'s commentary, which says
ādiśabdād anālambanā gr̥hyante | sattvālambanāḥ
pṛthagjanānām | dharmālambanā āryāṇām | anālamba-
nā gr̥hyagrāhakābhīniveśavigatānām buddhabodhi-
sattvānām | The word °ādi° is left out by inadvertence in B || 15 mai-
tryādayaḥ KT: dayāmaityādaya B || 17 The reading of B,
'viparyāsāt, is confirmed by K.'s commentary, which says kāruṇika-
sya niṣphalaḥ parārtha ārambho 'viparyāsād ātmā-
dyabhiniveśābhāvena svārthasyaivābhāvāt | The vipa-
ryāsa intended to is the ātmādiviparyāsa. The Tibetan translator
did not consider the avagraha, as is plain by his rendering this word by
p'yin ci log las, i.e., viparyāsāt ||

ko niścayaḥ | karaṇaguṇavaktukāmate hi vacanam anumāpa-
 yet | rāgotpādanayogyatārahite vacanādarśanat tadanumāne '
 tiprasaṅga uktaḥ | rāgasyānupayoge katham tacchaktir upayuj-
 yate | śaktyupayoge hi sa evopayuktaḥ syāt tac ca nāstīty uktam |
 tasmān nāntariyakam eva kāryam kāraṇam anumāpayati 'tat- 5
 pratibandhāt ' nānyad vipakṣe ' darśane 'pi | sarvadarśino hi dar-
 śanavyāvṛttiḥ sarvatrābhāvaṃ gamayet | kvacit tathā dṛṣṭānām
 api deśakālasamskārabhedenānyathādarśanād | yathāmalakyaḥ
 T 266 b 1 kṣīrāvasekena madhuraphalā bhavanti | na caivaṃ bahulaṃ dṛ-
 śyante | tenaivaṃ syād yuktaṃ vaktum ' mādrśo vaktā rāgīti 10
 A 6 a 1 rāgotpattipra*tyayaviśeṣeṇātmadarśanāyonisomanaskāreṇa yogāt |
 tadāpy apārthako vacanodāhāraḥ | tasmād vipakṣe 'dṛṣṭir ahetuḥ |
 na cādarśanamātreṇa vipakṣe' vyabhicāritā |
 sambhāvyavyabhicāratvāt sthālītaṇḍulapākavat || 13 ||
 na hi bahulaṃ pakvadarśane 'pi sthālyantargamanamātreṇa pā- 15
 kaḥ sidhyati | vyabhicāradarśanāt | evaṃ tu syād evaṃsvabhāvā
 etatsamānapākahetavaḥ pakvā iti | anyathā tu śeṣavad etad anu-
 mānam vyabhicāri | kiṃ punar etac cheṣavat |
 yasyādarśanamātreṇa vyatirekaḥ pradarśyate |
 tasya saṃśayaHetutvāc cheṣavat tad udāhṛtam || 14 || 20
 sa tasya vyatireko na niścita iti vipakṣe vṛttir āśaṅkyeta | vya-
 tirekasādhanaśyādarśanamātrasya saṃśayaHetutvāt | na sarvānu-
 palabdhir gamikā | tasmād ekanivṛttyā ' nyanivṛttim icchatā ta-
 yoh kaścit svabhāvapratiBandho ' py eṣṭavyaḥ | anyathā ' gamako
 hetuḥ syāt | 25
 hetos triṣv api rūpeṣu niścayas tena varṇitaḥ |
 asiddhaviParitārthavyabhicārivipakṣataḥ || 15 ||
 na hy asati pratibandhe 'nvayavyatirekaniścayo 'sti | tena tam

8 deśakāla° BK: the Tibetan version gives kāla° only || 12 vi-
 pakṣe 'dṛṣṭir A: vipakṣā'dṛṣṭir B || 13 na all: sa A ||
 21 āśaṅkyeta BK: āśaṅkyate A || 23 na sarvā° A: na hi
 sarvā° B ||

Dharmakīrti's Pramāṇavārttikam, etc.

eva darśayan niścayam āha | tatrānvayasya niścayena viruddha-
tatkakṣyāṇām nirāsaḥ | vyatirekasyānaikāntikasya tatkakṣasya ca T 267 a 1
śeṣavadādeḥ | dvayor ity ekasiddhapratīṣedhaḥ | prasiddhavaca-
ne*na samdigdhayoḥ śeṣavadasādhāraṇayoḥ sapakṣavipakṣayor A 6 b 1
5 api | anyathā hy asati pratibandhe 'darśanamātreṇa vyatireke |

vyabhicārivipakṣeṇa vaidharmyavacanam ca yat |

yad āha | eṣa tāvan nyāyo yad ubhayam vaktavyam 'viruddhā-
naikāntikapratipakṣeṇeti | vaidharmyavacanam anaikāntikapra-
tipakṣeṇa |

10 yady adṛṣṭiphalam tac ca

yadi tena vipakṣe 'darśanam khyāpyate |

tad anukte 'pi gamyate || 16 ||

na hi tasya prāg darśanabhrāntir yā vacanena nivartyeta | smṛtir

2 To the reading of A and B (°pakṣāṇām), I have preferred that of K (°pakṣyāṇām), which being the lectio difficilior, has more chance of being the original one || 3 The words dvayor and prasiddha° which Dharmakīrti comments on in these lines are a quotation from Dīnāga's *Pramāṇasamuccayaḥ*, III, k. 11. The Tib. version of this stanza runs as follows: mi ḍdod p'yir kun sun ḡbyin min | gñis ka la yañ rab grub ba | sgrub par byed pa ḡm sun ḡbyin yin | gžan yañ sgrub bya la ltos byed | Cp. also the stanza 10, quoted by Prajñākaragupta in his *Pramāṇavārttikabhāṣyam*, p. 647, l. 9: dvayor ekasya cāsiddhau dharmyasiddhau ca neṣyate ||

8 The words eṣa tāvan nyāyo yad ubhayam vaktavyam, and viruddhānaikāntikapratipakṣeṇa are a quotation from Dīnāga's *Nyāyamukham*. The Chinese translation runs as follows (Taisho Issaikyō, vol. XXXII, n. 1628, pp. 2, 3, ll. 27-28 and 3, 1, l. 1

若就正理應具說二 and 能正對治相違不定 (cf. G. Tucci, *The Nyāyamukha of Dignāga*, Heidelberg 1930, p. 42). After iti, B adds sādharma-vyavacanam viruddhapratipakṣeṇa ||

9 °pratipakṣeṇa all: corrected into pratikṣepeṇa in A by another hand || 11 T has gal te ma mt'oñ ḡbras can te | gal te des mi mt'un pai c'os la ma mt'oñ pa ston par byed na, i.e., yady adṛṣṭiphalam | yadi tena vipakṣadharme 'darśanam khyāpyate ||

vācādarśane kriyata iti cet | darśanam khalv apratiyamānam
anaṅgam iti yuktaṃ tatra smaraṇādhānam | adarśanam tu dar-
śanābhāvaḥ | sa darśanena bādhyate | tadabhāve tu siddha evety
apārthakam tatsiddhaye vacanam | na vai anupalambhamānasya
tāvatā nāstīti bhavati tadarthaṃ vacanam iti cet |

5

na ca nāstīti vacanāt tan nāsty eva yathā yadi |

B 4 a 1 nāsti sa khyāpyate nyāyas tadā nāstīti * gamyate || 17 ||

yady anupalabhamāno nāstīti na pratyeti vacanād api naiva pra-
tyeṣyati | tad api hy anupalambham eva khyāpayati | na caikā-
nupalambho 'nyābhāvaṃ sādhyaty atiprasaṅgāt | na ca tena
nāstīti vacanāt tathā bhavaty atiprasaṅgāt | tat katham vai-
dharmyavacanenānaikāntikaparihāraḥ | tasmād vyāvṛttim iccha-
tā tatra nyāyo vaktavyaḥ 'yato 'sya vyāvṛttam iti bhavati |
A 7 a 1 nanu tadabhāve ' *nupalambhāt siddhā vyāvṛttiḥ |

yady adrṣṭyā nivṛttiḥ syāc cheṣavad vyabhicāri kim |

15

yathā pakvāny etāni phalāny evaṃprasāni vā rūpāviśeṣād ekaśā-
khāprabhavatvād vā upayuktavad iti | atrāpi vivakṣitāśeṣapak-
ṣikaraṇe hetoḥ sādhyābhāve 'nupalambho 'stīti katham vyabhi-
cāraḥ | pratyakṣabādhdhāśaṅkāvyabhicāra ity eke | na | pakṣikṛta-
viṣaye ' bhāvāt | kadācid bhaved iti cet | tathā śaṅkāyām atipra-
saṅgaḥ | anyatrāpy abhāvaniyamābhāvāt | vṛttaṃ pramāṇam bhā-
dhakam | avṛttabādhane sarvatrānāśvāsaḥ | vyatirekas tu siddha
eva sādhanam iti tathābhāvaniścayam apekṣate | anupalambhāt tu
kvacid abhāvasiddhāv apy apratibaddhasya tadabhāve sarva-
trābhāvāsiddheḥ | samśayaḥ avyatiरेको vyabhicāraḥ śeṣavataḥ |
kim ca |

25

17 ekaśākhāprabhavatvāt all: ekaprabhavatvāt T ||
upayuktavat BK: zos pa dan ādra'o T: A reads upa-
yuktaphalavat. The reading upabhuktavat which appears few
lines below in K's commentary will do as well; yet, in my mind, the lectio
upayuktavat is the genuine one. The verb upayuj- in the mean-
ing of appropriating, consuming, eating, is well attested (cf., f. ex., *Ma-
nusmṛti*, 8, 40: rājā tat [scilicet dhanam] upayujjānaś ca u-
rasyāpnoti kilbiṣam) ||

vyatireky api hetuḥ syān

- nedam nirātmakam jīvaccharīram aprāṇādimattvaprasaṅgād iti |
nirātmakeṣu ghaṭādisu dṛṣṭādrṣṭeṣu prāṇādyadarśanāt | tanni-
vṛttyātmagatiḥ syāt | adṛśyānupalambhād abhāvāsiddhau ghaṭā-
5 dinām nairātmyāsiddheḥ prāṇāder anivṛttiḥ | abhyupagamāt sid-
dham iti cet | katham idānīm ātmasiddhiḥ | parasyāpy apramāṇikā T 268 a 1
katham nairātmyasiddhiḥ | abhyupagamena ca sātmakānātmakau A 7 b 1
vibhajya tatrābhāvena ga*makatvam kathayatā āgamikatvam
ātmani pratipannam syāt | nānumeyatvam | tasmād adarśane 'py
10 ātmanonivṛttyasiddheḥ | tannivṛtttau kvacin nivṛttāu api prāṇādi-
nām apratibandhāt | sarvatra nivṛttyasiddher āgamakatvam |
yāpy asiddhiyojanā tathā sapakṣe sann asann ity evamādiṣv api
yathāyogam udāharyam ity evamādikā | sāpi

na vācyā 'siddhiyojanā || 18 ||

- 15 anupalambha eva saṃśayāt | upalambhe tadabhāvāt | anupalam-
bhāc ca vyatireka iti saṃśayito 'nivāryaḥ syāt | yathāyogavacanād
anivārīta eveti cet | na | ya eva tūbhayaniścītavācītyādivacanāt |
tenānupalambhe 'pi saṃśayād anivṛttim manyamānaḥ tatpra-
tiṣedham āha | kim ca |

6 siddham all: siddha B || 8 The Tibetan equivalent of
āgamikatvam is luñ las byuñ ba ñid. After āgamika-
tvam B adds ca, which is superfluous, it seems || 10 ātmano-
nivṛttyasiddheḥ B: ātmanivṛttyasiddheḥ A || 13 The
words sapakṣe sann asann ity evamādiṣv api yathā-
yogam udāharyam are a quotation from the *Nyāyamukham*. The
Chinese translation runs as follows (Taishō Issaikyō, vol. XXXII, n. 1628,
p. 1, 2, ll. 23-24): 其同品有非有等亦隨所應當如是說
(cf. Tucci, *op. cit.*, p. 15, ll. 1-4). The words sapakṣe sann asann
are the initial words of the 2th stanza of the *Nyāyamukham*. The entire kā-
rikā, quoted in the *Nyāyavārttikatātparyāṇikā*, p. 289, runs as follows sapa-
kṣe sann asan dvedhā pakṣadharmāḥ punas tridhā |
pratyekam asapakṣe ca sadasad dvividhatvataḥ || Cf.
G. Tucci, *The Nyāyamukha of Dignāga*, Heidelberg, 1930, p. 11 || eva-
mādikā A: evamādi B || 16 The word saṃśayito is com-
mented on by K by saṃśayena viśayīkṛtaḥ || 17 This same
passage of Dignāga is quoted in extenso below, p. 153, l. 19-20, q.v. ||
18 anivṛttim all: anivṛttiḥ B ||

viśeṣasya vyavacchedahetutā syād adarśanāt |

śrāvaṇatvasyāpi nityānityayor adarśanād vyāvṛttir iti tadvyavacchedahetutā syāt | na hi tadvyāvṛtter anyad vyavacchedanam | avyavacchedas tu kutaścid vyāvṛtter evāniścayāt | yo hi yatra nāstiti niścitaḥ sa bhavaṃs tadabhāvaṃ katham na gamayet | 5

pramāṇāntarabādhā cen

T 268 b 1

A 8 a 1

athāpi syād ubhayavyavacchede pramāṇāntaraṃ bādhakam asti | anyonyavyavacchedarūpāṇām ekavyavacchedenānyavidhānād apratiṣedhaḥ | vidhipratiṣedhayor * virodhāt |

nedānīm nāstitā 'drśaḥ || 19 || 10

naivam adarśanam pramāṇam bādhāsambhavāt |

tathānyatrāpi sambhāvyaṃ pramāṇāntarabādhanam |

lakṣaṇayukte bādhāsambhave tallakṣaṇam eva dūṣitaṃ syād iti sarvatrānāśvāsaḥ | anumānaviśaye 'pi pratyakṣānumānavirodhadarśanād anāśvāsaprasaṅga iti cet | na | yathokte 'sambhavāt | 15 sambhavinaś cātallakṣaṇatvāt | viruddhāvyabhicāryavacanam iti cet | anumānaviśaye 'vacanād iṣṭam | viśayaṃ cāśya nivedayiśyāmaḥ | kiṃ ca |

drṣṭā 'yuktir adrṣṭeś ca syāt sparśasyāvirodhini || 20 ||

yadi hy anupalambhenābhāvaḥ sidhyet | yad āha | yady adarśanamātreṇa drṣṭebhyaḥ pratiṣedhaḥ kriyate | na ca so 'pi yukta 20

3 na hi tadvyāvṛtter anyad vyavacchedanam BK: na hi tadvyāvṛtter anyavyavacchedanam A: the Tibetan translator wrongly omits the negation (rnam pargcod pa ni de dag las ldog pa las gžan pa yin no) || 8 °nyavidhānād all: °nye vidhānād B || 9 °pratiṣedhayor yugapad virodhāt A and may be K: °pratiṣedhayor vidhānāt B: °pratiṣedhayor virodhāt T || 13 lakṣaṇayukte AT: lakṣaṇayukte hi B || 15 yathokte 'sambhavāt AT: yathoktabhāvāt B: yathokte 'bhāvāt K || 21 The source of the words yady adarśanamātreṇa, etc., is the *Pramāṇasamuccaya-avṛttiḥ*². In the Tib. version this passage runs as follows: gal te ma mt'oñ ba tsam gyis ma [but here ma is wrong] mt'oñ ba ṅagag pa

iti | katham ayuktaḥ | anupalambhād abhāvasiddheḥ | nanūpala-
bdhilakṣaṇaprāpteḥ sparśasya yukta eva * pratiṣedhaḥ | na yuk- B 4 b 1
taḥ | dṛśyatatsvabhāvaviśayamātrāpratiṣedhāt | pṛthivyādi sāmā-
nyena grhītvā 'yaṃ pratiṣedham āha | tatra ca tūlopalapalla-
5 vādiṣu tadbhāve 'pi sparśabhedadarśanāt | asyāpi kvacid viśeṣe
saṃbhavāśaukayā bhavitavyam iti sarvatrādarśanamātreṇāyuk-
taḥ pratiṣedha iti | evam ācāryīyaḥ kāścid anupalambhād abhā-
vaṃ bruvāṇa upālabdhaḥ | api ca |

deśādibhedād dṛśyante bhinnā dravyeṣu śaktayaḥ |
10 tatraikadṛṣ*tyā nānyatra yuktas tadbhāvaniścayaḥ || 21 || A 8 b 1
T 269 a 1
yadi kathamcid vipakṣe ' darśanamātreṇāpratibaddhasyāpi tada-
vyabhicāraḥ | kvacid deśe kānicid dravyāṇi kathamcid dṛṣṭāni
punar anyathānyatra dṛśyante | yathā kāścid oṣadhayaḥ kṣetra-
viśeṣe viśiṣṭarasavīryavipākā bhavanti | nānyatra | tathā kāla-
15 saṃskārabhedāt | na ca taddeśais tathā dṛṣṭā iti sarvās tattvena
tathābhūtāḥ sidhyanti | guṇāntarāṇāṃ kāraṇāntarāpekṣatvāt |
viśeṣahetvabhāve tu syād anumānam | yathā 'dṛṣṭakartṛkam api
vākyam puruṣasaṃskārapūrvakam iti | vākyeṣu viśeṣābhāvāt |
sarvaprakārāṇāṃ puruṣaiḥ karaṇasya darśanāt | naivam asaṃ-
20 bhavadviśeṣahetavaḥ puruṣā yena vacanādeḥ kiṃcinmātrasādhar-
myāt sarvākārasāmyam anumīyeta | sarvagūṇesu viśeṣadarśanāt |
saṃskārabhedena viśeṣapratipatteḥ | tadvad anyasyāpi saṃbha-
vād | asaṃbhavānumāne ca bādhakahetvabhāvāt | vairāgyādrṣṭ-
eḥ | adrṣṭena ca bādhyabādhakabhāvāsiddheḥ | rāgādyavyabhi-
25 cārikāryābhāvāt | saṃbhavāve 'pi viśeṣāṇāṃ draṣṭum aśakyatvāt |

byed na de yañ mi rigs te (Peking Edition, fol. 110 a l. 5). | This indication has kindly given me by the Rev. Muni Jambūvijaya.

1 ayuktaḥ | anupalambhāt AT: ayukto 'trāpy anupa-
lambhāt B and perhaps K || 4 pratiṣedham AK: niṣedham B ||
7 sarvatrādarśanamātreṇa BK: sarvatrādarśanamā-
trād A: The Tibetan renders these words by t'ams cad la ni ma (ma
is wrongly omitted in Derge's edition) mt' on pas, i.e., sarvatrādar-
śanāt || 11 Instead of 'darśanamātreṇa the Tib. version
wrongly gives mt' on ba tsam gyis, i.e., darśanamātreṇa,
omitting the negation || 16 °pekṣatvāt BK: °pekṣaṇāt A ||
18 vākyeṣu AK: vākye B [which adds tu] T ||

T 269 b 1
A 9, 10
missing

tādṛśān cāpratikṣepārhatvāt | naivam vākyāni dṛśyaviśeṣatvāt |
adrśyatve 'py adrṣṭaviśeṣānām vijātiyatvopagamavirodhāt | tad-
viśeṣānām anyatrāpi śakyakriyatvāt | * pratyakṣānām śabdānām
apratyakṣasvabhāvābhāvāt | bhrāntinimittābhāvāt | bhādhakā-
bhāvād bhrāntyasiddheḥ | puruṣeṣu viśeṣadarśanasya bādhakatvād 5
asamānam | parabhāvabhūtasya ca vākyaviśeṣasyātdviśeṣatvāt |
tad abhinnaśvabhāvānām sarveṣām puruṣakriyā na vā kasyacit |
kiṃ ca |

ātmamṛccetanādīnām yo ' bhāvasyāprasādhakaḥ |
sa evānupalambhaḥ kiṃ hetvabhāvasya sādhaḥ || 22 || 10

anupalambhaṃ cāsyā pramāṇayata ātmavādo nirālambaḥ syāt |
apratyakṣatvād ātmanas tatkāryāsiddheḥ | indriyādīnām tu
vijñānakāryasya kādācitkatvāt sāpekṣyasiddhyā prasiddhir ucyā-
te | kim apy asya kāraṇam astīti | na tv evambhūtam iti |
naivam sukhādikāryam prasādhitam kaṃcid arthaṃ puṣṇāti | 15
yena kenacit kāraṇavattvābhyupagamāt | tathā cānupalambha
evātmanaḥ syāt | taṃ tena pratyācaksāṇaḥ kim iti prativyūḍho
anupalambhasyāsādhanatvād iti | katham asādhanam vyatirekaṃ
sādhayet | mṛdaḥ khalv api kaścic caitanyam anupalabhyamā-
nam apīcchann adarśanād vacanāder vyāvṛttim āha | dadhyādi- 20
kaṃ cāparaḥ kṣīrādiṣv aparārtheṣu saṃghātadvādarśanād vya-
tirekam | ko hy atra niyamaḥ saṃhatair avaśyam parārthair bha-
vitavyam iti | asty evopalambho dadhyādīnām kṣīrādiṣv anumā-
nam | aśaktād anutpatteḥ | atha keyam śaktiḥ ' sa eva bhāvaḥ ' 25
utānyad eva kiṃcit | sa eva cet tathaiṣopalabhyeta viśeṣābhāvāt |
anyac cet katham anyabhāve tad asti | upacāramātraṃ tu syād
ity ayam eṣām parasparavyāghātaḥ |

T 270 a 1

tasmāt tanmātrasaṃbandhaḥ svabhāvo bhāvam eva vā |
nivartayet

yathā vṛkṣaḥ śiṃśapām | śākhādimadviśeṣasyaiva kasyacit tathā- 30

1 tādṛśān cāprati° AT: tādṛśān ca prati° B || 3 śa-
kyakriyatvāt all: wanting in B || 16 tathā ca all: tadā ca
B || 18 asādhanam K: missing in T || 22 saṃhatair B:
saṃghātair K ||

prasiddheḥ | sa tasya svabhāvaḥ | svam ca svabhāvaṃ parityajya
katham bhāvo bhavet | svabhāvasyaiva bhāvatvād iti tasya sva-
bhāvapratiḥbandhād avyabhicāraḥ |

kāraṇaṃ vā kāryam avyabhicārataḥ || 23 ||

5 kāraṇaṃ nivartamānaṃ kāryaṃ nivartayati | anyathā tat tasya
kāryam eva na syāt | siddhas tu kāryakāraṇabhāvaḥ svabhāvaṃ
niyamayatīty ubhayathā svabhāvapratiḥbandhād eva nivṛttiḥ |

a*nyathaikanivṛtityānyavinivṛttiḥ katham bhavet |

B 5 a 1

nāśvavān iti martyena na bhāvyam gomatāpi kim || 24 ||

10 saṃnidhānāt tathaikasya katham anyasya saṃnidhiḥ |

gomān ity eva martyena bhāvyam aśvavatāpi kim || 25 ||

tasmāt svabhāvapratiḥbandhād eva hetuḥ sādhyam gamayati |
sa ca tadbhāvalakṣaṇas tadutpattilakṣaṇo vā | sa evāvinābhāvo
dṛṣṭāntābhyāṃ pradarśyate |

15 tasmād vaidharṃyadrṣṭānte neṣṭo ' vaśyam ihāśrayaḥ |
tadabhāve ca tan neti vacanād api tadgateḥ || 26 ||

yataḥ |

tadbhāvahetubhāvau hi dṛṣṭānte tadavedīnaḥ |

khyāpyete

20 dṛṣṭānte hi sādhyadharmasya tadbhāvas tanmātrānubandhena
tatsvabhāvatayā khyāpyate | yaḥ kṛtakam svabhāvaṃ janayati
so ' nityasvabhāvaṃ santaṃ janayatīti pramāṇaṃ dṛṣṭāntenopa-
darśyate | anyathaikadharmasadbhāvāt tadanyenāpi bhavitavyam
iti niyamādbhāvāt sādhanasya sādhyavyabhicārāśaṅkā syāt |

T 270 b 1

21 svabhāvaṃ BT: svabhāve (?) K || 22 'nityasva-
bhāvaṃ santaṃ BK: mī r t a g p a i ṇ o b o ṇ i d m e d n a
T, i.e., 'nityasvabhāvaṃ asantaṃ. The Tib. translator must
have had before him an altered text || 24 sādhanasya sādhyā-
vyabhicārāśaṅkā B and perhaps K: the Tib. version has vya-
bhicārāśaṅkā only. Though it is quite possible that the words sā-
dhanasya and sādhyā° have been added later only, for the sake of
clearness, yet, as the meaning remains unchanged, I have preferred to follow
the reading of B ||

tena ca pramāṇena sādhyadharmasya tanmātrānubandhaḥ khyā-
pyate | svakāraṇād eva kṛtakas tathābhūto jāto yo naśvaraḥ
kṣaṇasthitidharmā | anyatas tasya tadbhāvaniṣedhāt | hetubhāvo
vā tasmin saty eva bhāvād iti dr̥ṣṭāntena pradarśyate 'rthāntara- 5
sya | tathā prasiddhe tadbhāve hetubhāve vānityatvābhāve kṛta-
katvaṃ na bhavati dahanābhāve ca dhūmaḥ | tathā hi sa tasya
svabhāvo hetur vā | kathaṃ svaṃ svabhāvaṃ hetuṃ vāntareṇa bha-
ved ity āśrayam antareṇāpi vaidharmyadr̥ṣṭānte prasidhyati vya-
tirekaḥ | yeṣāṃ punaḥ prasiddhāv eva tadbhāvahetubhāvau te-
ṣāṃ | 10

viduṣāṃ vācya hetur eva hi kevalaḥ || 27 ||

yadarthe dr̥ṣṭānta ucyate so 'rthaḥ siddha iti kiṃ tadvacanena
tadā | tatpradarśane ' pi kiṃ vaidharmyadr̥ṣṭāntāśrayeṇeti ma-
nyamāna āśrayaṃ pratikṣipati sma |

tenaiva jñātasambandhe dvayor anyataroktitaḥ | 15
arthāpattyā dvitiye ' pi smṛtiḥ samupajāyate || 28 ||

yad āha arthāpattyā vānyatareṇobhayapradarśanād iti | tatrāpi
dr̥ṣṭāntena tadbhāvahetubhāvapradarśanaṃ manyamāno ' rthā-
pattyaikavacanena dvitīyasiddhim āha | tathā hi yat kṛtakam tad
anityam ity ukte 'narthāntarabhāve vyaktam ayam asya svabhā- 20
vas tanmātrānubandhī pramāṇadr̥ṣṭas tadbhāvanīyamād iti | jñā-
tatadbhāvasyārthāpattyā'nityatvābhāve kṛtakatvaṃ na bhavatīti
bhavati | na hi svabhāvasyābhāve bhāvo bhavaty abhedāt | anya-
thā tadbhāve bhavatīty eva na syāt | tathā tadabhāve na bha-
vatīty ukte | tata eva tadbhāvatāvedinaḥ | tathā hy ayam asya 25
svabhāvo yena tadabhāve na bhavati | anyathāyogād iti tat-

T 271 a 1

4 In the Tib. version the word dr̥ṣṭāntena is omitted. It is found both in B and K || 12 yadarthe B: K has may be yadartham || 17 The source of the quotation arthāpattyā vānyatareṇobhayapradarśanād is the *Nyāyamukham* of Dīnāga, comm. to stanza XII. The Chinese translation runs as follows (Taishō Issaikyō, vol. XXXII, n. 1628, p. 3, l. 1. 3): 義准一能顯二 (cf. G. Tucci, *op. cit.*, pp. 43-44) || 18 °pradarśanam KT (rab tu ston): °darśanam B ||

- tatsvabhāvatāpratipattiyā anvayasmṛtir bhavati | tathā yatra
dhūmas tatrāgnir ity ukte kāryaṃ dhūmo dahanasya | yena
dhūme 'vaśyam agnir bhavati | anyathārthāntarasya tadanu-
bandhaniyamābhāvāt svātantryaṃ bhāvasya syāt | atas tada-
5 bhāve 'pi svabhāvāvaikalyān nābhāvaḥ | kārye tv avaśyaṃ kā-
raṇaṃ bhavati | idam eva hi kāraṇasya kāraṇatvam ¹ yad arthān-
tarabhāve svabhāvopadhānaṃ | kāryasyāpi tadbhāva eva bhā-
vaḥ | tac cāsti dhūme | tasmāt kāryaṃ dhūma ity anvayena vi-
ditatatkāryatvasya dahanābhāve dhūmo na bhavatīty arthād vya-
10 tirekapratipattir bhavati | tathā ' saty agnau dhūmo nāstīty
ukte ' gnir dhūme bhavaty avaśyam ity arthād anvayapratipat-
tiḥ | anyathā hi tadabhāve kiṃ na bhaved iti | nanu ca nityā-
nityārthakāryatvābhāve ' pi śravaṇajñānaṃ na bhavati tadabhā-
ve | na vai na bhavati | tayoṛ eva tataḥ saṃśayaḥ | anyathā
15 'bhāvena niścitāt kathaṃ tadbhāva*parāmarśena saṃśayaḥ syāt |
kevalaṃ tu bhāvaniścayābhāvān nāstīty ucyate | yadā punar
dr̥ṣṭāntena nāgnidhūmayoḥ kāryakāraṇabhāvaḥ pradarśyate | tadā
yatra dhūmas tatrāgnir ity eva na syāt | pratibandhābhāvāt |
kuto ' gnyabhāve dhū*mo nāstīty arthād vyatirekasiddhiḥ | tathā
20 vaidharmyeṇābhāvāsiddher anvayasmṛtiḥ | tasmād dr̥ṣṭāntenāyam
eva yathoktasvabhāvapratibandhaḥ pradarśyate | ekasadbhāve
'nyasya prasiddhyartham | tadabhāve ' sambhavāt |

A 11 a 1

B 5 b 1
T 271 b 1

hetusvabhāvābhāvo 'taḥ pratiṣedhe ca kasyacit |
hetur

- 25 tāv eva hi nivartamānau svapratibaddhaṃ nivartayata iti | kasya-
cid arthasya pratiṣedham api sādhayitukāmena hetor vyāpakasya

1 tathā yatra KT: tatra yathā yatra B || 5 The correct
reading is no doubt svabhāvāvaikalyāt, as gives the Tib. version
(rañ gi ño bo ma ts'añ ba med pai p'yir). The reading
svabhāvavaikalyāt to be found in K is evidently due to a clerical
error || 9 dhūmo KT: wanting in B || 11 'gnir dhūme
bhavati BK: me las du ba gñon mi za bar abyūñ
ño, i.e., 'gner dhūmo bhavaty avaśyam T. Equally good ||
26 kasyacid arthasya all: don gžan a ga žig, i.e., kasya-
cid arthāntarasya T ||

vā svabhāvasya nivṛttir hetutvenākhyeyā | apratibandhe hi ka-
tham ekasya nivṛttir anyasya nivṛttiṃ sādhayet |

yuktopalambhasya tasya cānupalambhanam || 29 ||

pratiṣedhahetuḥ | pratiṣedhaviṣayavyavahārahetus taddhetur ity
uktaḥ | svayaṃ tathābhūtānupalambhasya pratiṣedharūpatvāt | 5
hetuvyāpakānupalabdhir ubhayasyāpi hetuḥ |

itīyaṃ trividhāpy uktānupalabdhir anekadhā |
tattadviruddhādyagatigatibhedaprayogataḥ || 30 ||

A 11 b 1

trividha eva hi pratiṣedhahetuḥ | upalabhyasattvasya hetos ta-
thābhāvaniścaye *vyāpakasya svātmanaś cānupalabdhir iti | sa 10
prayogavaśena tattadviruddhādyagatigatibhedaprayogato 'neka-
prakāra uktaḥ | tasyāgatya tadviruddhagatyā viruddhakāryaga-
tyetyādibhedaprayogair yathoktaṃ prāk |

kāryakāraṇabhāvād vā svabhāvād vā niyāmakāt |
avinābhāvaniyamo 'darśanān na na darśanāt || 31 ||

15

T 272 a 1

avaśyaṃbhāvaniyamah kaḥ parasyānyathā paraiḥ |
arthāntaranimitte vā dharme vāsasi rāgavat || 32 ||

ity antaraślokau | api ca |

arthāntaranimitto hi dharmah syād anya eva saḥ |

na hi tasmin niṣpanne 'niṣpanno bhinnahetuko vā tatsvabhāvo 20
yuktaḥ | ayam eva khalu bhedo bhedahetur vā bhāvānām virud-
dhadharmādhyāsaḥ kāraṇabhedaś ca | tau cen na bhedaḥ kau tadā
na kasyacit kutaścid bheda ity ekaṃ dravyaṃ viśvaṃ syāt |
tataś ca sahotpattivināśau sarvasya ca sarvatropayogaḥ syāt |

1 vyāpakasya vā all: vyāpakavā A || 4 pratiṣe-
dhaviṣaya° BK: pratiṣedhaviṣayasya A || taddhetur
BKT: pratiṣedhahetur A || 10 tathābhāvaniścaye A:
tathāniścayo B: the Tib. version renders this passage as follows rgyu
dañ k'yab par byed pa de ltar ñes pa dañ | rañ gi
bdag ñid dmigs su yod pa mi dmigs pa'o | Actually, upa-
labhyasattvasya is to be referred ἀπὸ κοινοῦ to hetor, to vyā-
pakasya, and to ātmanaḥ || 22 tadā AK: missing in BT ||

- anyathaikam ity eva na syāt | nāmāntaram vā | arthabhedam abhyu-
pagamya tathābhīdhānāt | nanv anarthāntarahetutve 'pi bhāva-
kāle 'nityatā 'niṣpattes tulyā 'tatsvabhāvatā | na vai kācid anyā
'nityatā nāma yā paścān niṣpadyeta | sa eva hi bhāvaḥ kṣaṇa-
5 sthitidharmā 'nityatā vacanabhede 'pi dharmidharmatayā nimit-
tam vakṣyāmaḥ | tām punar asya kṣaṇasthitidharmatām svabhā-
vam sva*hetor eva tathotpatteḥ paśyann api mandabuddhiḥ sat-
topalambhena sarvadā tathābhāvaśaṅkāvipralabdho na vyava-
syati sadrśāparotpattivipralabdho vā | antyakṣaṇadarśinām niśca-
10 yāt | paścād asyānupalabdhya 'sthitipratipatter niścaya-kāla iti
tadā 'nityatā vyavasthāpyate | kāryotpādanaśakteḥ kāraṇasvabhā-
vatve 'py adr̥ṣṭatatkāryasya kāraṇadarśane 'py apratipanna-
tadbhāvasya kāryadarśanāt tatpratipattivat | anyathārthāntaram
evānityatā syāt | anyanimittatve 'nimittatve vā | tathā ca bhā-
15 vas tadvān na syāt | tadanupayogāt | upayoge vā sa evāśya T 272 b 1
svātmabhūto 'nityateti kim anyayā | svabhāvena vā 'calasyārthān-
tarayoge 'pi tadbhāvānupapatteḥ | sa cārthāntarād bhavann ani-
tyatā 'nyo vā dharmo hetuḥ phalaṃ vā syāt | ahetuphalasyā-
saṃbandhāt | tatra bhāvānumānasyāsaṃbhavāt | tatra |
20 paścād bhāvān na hetutvaṃ phale 'py ekāntatā kutah || 33 ||
sa hi niṣpanne bhāve 'rthāntarataḥ paścād bhavan katham
tasya hetuḥ syāt | phalasyāpi nāvaśyaṃ hetau bhāva iti tad-
bhāvahetor anai*kāntikatvaṃ | tan nārthāntaranimitto dharmo B 6 a 1
bhāve 'vaśyaṃ bhāvīty ananumānam | yadi tarhi darśanādarśane
25 nānvayavyatirekagater āśrayaḥ katham dhūmo 'gnim na vyabhi-
caratīti gamyate | yasmāt |

1 arthabhedam AK: artham BT || 5 dharmidhar-
matayā A: dharmidharmitayā B: dharmadharmitayā
T and apparently K, which reading will do as well || 9 antyakṣa-
ṇadarśinām all: the Tib. version has wrongly antyakṣaṇādar-
śinām || 15 tadanupayogāt BT: missing in A || 16 'nitya-
teti B: 'nityatā A || 19 tatra AT: missing in B || 23 tad-
bhāvahetor A: tadbhāvohetor B: de'i go bar byed
pa'i gtan ts'igs T. The Tibetan translator seems to have had before
him tadgamakahetor. The 37th leaf of K's commentary, where these
words were commented on, is missing || 26 dhūmo 'gnim na vya-
bhicarati AB: in the Tib. version the negation is wrongly omitted ||
gamyate BT (rtogs šen): ucyate A ||

kāryaṃ dhūmo hutabhujāḥ kāryadharmānuvṛttitāḥ |

A 12 b 1 yeṣāṃ upalambhe tallakṣaṇaṃ anupalabdhaṃ yad upalabhyate |
tatraikābhāve 'pi nopalabhyate | tat tasya kāryaṃ tac ca dhū*-
me 'sti |

sa bhavaṃs tadabhāve tu hetumattāṃ vīlaṅghayet || 34 || 5

sakṛd api tathādarśanāt kāryaḥ siddhaḥ | akāryatve 'kāraṇāt
sakṛd apy abhāvāt | kāryasya ca svakāraṇaṃ antareṇa bhāve
'hetumattaiva syāt | na hi yasya yam antareṇa bhāvaḥ sa tasya
hetur bhavati | bhavati ca dhūmo 'gnim antareṇa tan na taddhe-
tuḥ syāt | anyahetukatvān nāhetukatvam iti cet | na | tatrāpi 10
T 273 a 1 tulyatvāt | tadabhāve 'py agnau bhavatīti | kathaṃ vā tato
'nyato vā atajjananasvabhāvād bhavet | svayam atatsvabhāva-
syājananāt | tasyāhetutā syāt | na vai sa eva bhavati tādṛśasya
bhāvāt | anyādṛśād bhavan kathaṃ tādṛśaḥ syāt | tādṛśād dhi
bhavan tādṛśaḥ syāt | anyādṛśād api tādṛśo bhāve tacchaktini- 15
yamābhāvān na hetubhedo bheda ity akāraṇaṃ viśvasya vai-
śvarūpyaṃ syāt | sarvaṃ vā sarvasmāj jāyeta | tasmāt kāraṇa-
bhedaḥ bhedaḥ syāt | kāryabhedaḥ syāt | tan na dhūmo 'rthād dṛṣ-
ṭākāravijātiyād bhavaty ahetukatvaprasaṅgāt | tathā ca |

nityaṃ sattvaṃ asattvaṃ vā 'hetor anyānapekṣaṇāt | 20
apekṣāto hi bhāvānāṃ kādācitkatvasambhavaḥ || 35 ||

sa hi dhūmo 'hetur bhavan nirapekṣatvān na kadācin na bhavet |
tadbhāve vaikalpābhāvād iṣṭakālavat | tadāpi vā na bhavet |
abhāvakālāviśeṣāt | apekṣayā hi bhāvāḥ kādācitkā bhavanti |

5 tadabhāve tu A (tu in margine) KZ Manorathanandin: ta-
dabhāve 'pi B || 7 kāryasya ca BT: ca missing in A ||
11 tadabhāve 'py BT: 'py missing in A || 15 tādṛśād dhi
bhavan tādṛśaḥ syāt AK: tādṛśād bhāvād dhi sa tā-
dṛśaḥ B, which reading will do as well: de ni de dan ādra ba la
ma byuñ bai p'yir de dan ādra bar agyur ro T. The
Tibetan equivalent, which is in close accordance with the reading of B, wrongly
gives abhāvād for bhāvād || tādṛśo bhāve B [where tā-
dṛśo is to be understood as a genitive from tādṛś]: tādṛśodbhāve AT ||
19 ahetukatva° A: ahetutva° B || tathā ca ABK: de
lta ma yin te T, i.e., anyathā. The Tib. translator must have had
before him an altered text ||

- bhāvābhāvakālayos tadbhāvayogyatā'yogyatāyogāt tulyayogyatā'yogyatayor deśakālayos tadvattetarayor niyamāyo*gāt | sā ca A 13 a 1
yogyatā hetubhāvāt kim anyat | tasmād ekadeśakālaparihāreṇā-
nyadeśakālayor vartamāno bhāvas tatsāpekṣo nāma bhavati |
5 tathā hi | tathā vṛttir evāpekṣā tatkr̥topakārānapekṣasya tanni- T 273 b 1
yamāyogāt | tan niyatadeśakālatvād dhūmo yatra dṛṣṭaḥ sakṛd
vaikalye ca punar na dṛṣṭaḥ | tajjanyo 'sya svabhāvaḥ | anyathā
sakṛd apy abhāvāt | sa tatpratiniyato 'nyatra katham bhavet |
bhavan vā na dhūmaḥ syāt | tajjanito hi svabhāvaviśeṣo dhūma
10 iti | tathā hetur api tathābhūtakāryajananasvabhāvaḥ | tasyā-
nyato 'pi bhāve na sa tasya svabhāva iti | sakṛd api na janayet |
na vā sa dhūmo ' dhūmajananasvabhāvād bhāvāt | tatsvabhāvat-
ve ca sa evāgnir ity avyabhicāraḥ |
- agnisvabhāvaḥ śakrasya mūrddhā yady agnir eva saḥ |
15 athānagnisvabhāvo' sau dhūmas tatra katham bhavet || 36 ||
dhūmahetusvabhāvo hi vahnis tacchaktibhedavān |
adhūmahetor dhūmasya bhāve sa syād ahetukaḥ || 37 ||
- iti saṃgrahaślokau | katham tarhīdānīm bhinnāt sahakāriṇaḥ kā-
ryotpattir yathā cakṣūrūpāder vijñānasya | na vai kimcid ekaṃ
20 janakam tatsvabhāvam | kim tu sāmāgrī janikā tatsvabhāvā | sai-
vānumīyate | *saiva ca sāmāgrī svabhāvasthityāśrayaḥ kāryasya | A 13 b 1
ata eva sahakāriṇām apy aparyāyeṇa jananam | yad api kimcid
vijātiyād bhavad dṛṣṭam gomayādeḥ śālukādi | tatrāpi tathābhi-
dhāne 'py asty eva svabī*japrabhavāt svabhāvabhedāḥ | hetu-
25 svabhāvabhedāt | yathā kadālī bījakandodbhavā | sphuṭam eva
tādṛśam loko vivecayaty ākārabhedāt | tasmān na suvivecitā- T 274 a 1
kāram *kāryam kāraṇam vyabhicarati |

2 'yogyatayor A: 'yogyatayor hi B || 6 sakṛd BKT
(lan cig): sa kvacid A || 7 vaikalye BKT (ma ts'aṇ
na): vaikalyāt A || 8 sa tatpratiniyato BKT: sakṛt
pratiniyato A || 11 svabhāva all: missing in B || sakṛd
api AT: sakṛd api tan B || 18 iti saṃgrahaślokau all:
iti saṃgrahaḥ B || 20 tatsvabhāvā all: tajjananasva-
bhāvā B || 22 apy BT: missing in A || 25 sphuṭam eva
all: bhāvā sphuṭam B ||

anvayavyatirekāḍ yo yasya ḍṛṣṭo 'nuvartakaḥ |
svabhāvas tasya taddhetur ato bhinnān na saṁbhavaḥ || 38 ||

B 6 b 1 iti saṁgrahaślokaḥ | tasmāt sa*kṛd api ḍarśanāḍarśanābhyāṁ
kāryakāraṇabhāvasiddher bhavati tatas tatpratipattiḥ | nānya-
thā | anvayavyatirekayor niḥśeṣaḍarśanāḍarśanāyattatvāt | kvacid 5
amūrtatve nityatvadarśane 'py anyatrā*nyathāḍṛṣṭeḥ | kvacin
nityatvābhāve 'py aḍṛṣṭasya punar ḍṛṣṭer iti bhavatu kāryasya
kāraṇenāvinābhāvas tadutpatteḥ | svabhāva idānīm katham avi-
nābhāvaḥ |

svabhāve 'py avinābhāvo bhāvamātrānurodhini | 10
yo hi bhāvamātrānurodhī svabhāvas tatrāvinābhāvo bhāvasyeṣ-
yate |

tadabhāve svayaṁ bhāvasyābhāvaḥ syāḍ abhedataḥ || 39 ||

A 14 a 1 ya eva bhāvo bhāvamātrānurodhī sva*bhāva ity ucyate | sa eva
svayaṁ vastuto bhāvaḥ | sa cātmānaṁ parityajya kathaṁ bhavet | 15
ya eva tarhi kṛtakāḥ sa evānityo bhedābhāvāt | pratijñārthai-
kadeśo hetuḥ syāt | naiṣa doṣaḥ | yasmāt |

sarve bhāvāḥ svabhāvena svasvabhāvavyavasthiteḥ |
svabhāvaparabhāvābhyāṁ yasmād vyāvṛttibhāginaḥ || 40 ||
tasmād yato yato 'rthānāṁ vyāvṛttis tannibandhanāḥ | 20
jātibhedāḥ prakalpyante tadviśeṣāvagāhinaḥ || 41 ||
tasmād yo yena dharmeṇa viśeṣaḥ saṁpratīyate |
na sa śākyas tato'nyena tena bhinnā vyavasthitiḥ || 42 ||

T 274 b 1 sarva eva hi bhāvāḥ svarūpasthitayaḥ | te nātmānaṁ pareṇa
miśrayanti | tasyāparatvaprasaṅgāt | yad apy eṣāṁ abhinnaṁ 25
ātmabhūtaṁ rūpaṁ na tat teṣāṁ | tadānīm teṣāṁ abhāvāt |

6 According to the division accepted in the Tib. version, after ḍṛṣṭer
begins the second chapter (bam po gñis pa) || 17 yasmāt all:
missing in A || 18 sarve bhāvāḥ BK: sarvabhāvāḥ A ||
24 svarūpasthitayaḥ AKT: svarūpavyavasthitayaḥ B ||
25 tasya AKT: tasmāt B || yad apy eṣāṁ AT: yady eṣāṁ B ||

- tad eva hi syād abhinnasya bhāvāt | tadvyatirikṭasya bhinnasya
cābhāvāt | tasyaiva ca punar bhedavirodhāt | tac cātmani vya-
vasthitam amiśram eva | arthāntaram apy anekasaṃbandhe 'pi
na tat teṣāṃ sāmānyam atadrūpatvāt | dvitvādisaṃyogakārya-
5 dravyeṣv api prasaṅgāt | na hi saṃbandhināpy anyenānye sa-
mānā nāma | tadvanto nāma syuḥ | bhūtavat kaṇṭheguṇena |
nābhinnapratyayaviśayāḥ | bhūtavat | tadātmānam eva hi buddhiḥ
saṃsṛjantī sāmānyaviśayā * pratibhāṣate | naikasamābandhināv iti A 14 b 1
bhūtavat | taddarśinyāḥ sā bhrāntir iti cet | taddarśinīti kutaḥ |
10 nirbījabhṛāntyayogād iti cet | ta eva tadekakāryā bijam | saṃkhyā-
saṃyogakāryadravyādimatsu bhūtādiṣv abhāvāc ca | tan na tathā
sāmānyabuddhau niveṣābhāvāt sāmānyam anyat | satī vā tasyāpi
svātmani vyavasthānād amiśraṇam anyena | tasmād ime bhāvāḥ
sajātīyābhimatād anyasmāc ca vyatirikṭāḥ svabhāvenaika-rūpa-
15 tvāt | yato yato bhinnās tadbhedapratyāyanāya kṛtasamīveśaiḥ
śabdais tatas tato bhedaṃ upādāya svabhāvābhedo 'py aneka-
dharmāṇaḥ pratiyante | te 'pi śabdāḥ sarvabhedānākṣepe 'py eka-
bhedacodanāt tatsvalakṣaṇaniṣṭhā eva bhavanti | tad ekasmād
api tasya bhedo 'stīti | tasmād ekasya bhāvasya yāvanti pararū-
20 pāṇi tāvatyas tadapekṣayā vyāvṛttayaḥ | tadasaṃbhavikāryakā-
raṇasya tadbhedāt | yāvatyaś ca vyāvṛttayas tāvatyaḥ śrutayo '
tatkāryakāraṇaparihāreṇa vyavahārārthāḥ | yathā prayatnāna-
ntariyakāḥ śabdāḥ śrāvaṇa ity atatkāryakāraṇaparihārārthāḥ |
tasmāt svabhāvābhedo 'pi yena yena dharmeṇa nāmnā yo viśeṣo
25 bhedaḥ pratiyate na sa śakyo 'nyena pra*tyāyayitum iti naikā-
rthāḥ sarvaśabdāḥ | tan na pratijñārthaikadeśo hetur iti | katham
punar etad gamyate 'vyavacchedaḥ śa*bdalingābhyāṃ pratipā-
dyate vidhinā na vasturūpam eveti | pramāṇāntarasya śabdānta-

T 275 a 1

A 15 a 1

B 7 a 1

1 abhinnasya bhāvāt AKT: tasyaiva bhāvāt B ||
2 bhinnasya cābhāvāt AT: anyasyābhāvāt B || 13 ami-
śraṇam anyena AKT: amiśraṇam evānyena B || 14 sajā-
tīyābhimatād anyasmāc ca ABK: rigs mi mt'un par
adod pa dan gzan las T. The text that the Tibetan translator
seems to have had before him is vijātīyābhimatād anyasmāc
ca || 15 yato yato all: yato B || 21 tāvatyaś all: tā-
vatyaś ca B || 23 'rthāḥ A: 'rtham B || 24 yena yena
all: yena B || 28 vidhinā na BK: na vidhinā A || vasturū-
pam ABK: dños poi rañ gi ño bo T, i.e., vastusvarūpam ||

rasya ca pravṛtteḥ | tathā hi |

ekasyārthasvabhāvasya pratyakṣasya sataḥ svayam |
ko' nyo na dṛṣṭo bhāgaḥ syād yaḥ pramāṇaiḥ parīkṣyate || 43 ||

eko hy arthātmā | sa pratyakṣaḥ¹ asiddhe dharminī sādhanāsaṃ-
bhavāt | yathānityatve sādhye śabdaḥ | tasya pratyakṣeṇaiva si- 5
ddheḥ sarvākārasiddhiḥ | tadanyasyāsiddhasyābhavāt | bhāve vā
'tatsvabhāvatvam | na hi yo yadekayogakṣemo na bhavati sa
tatsvabhāvo yuktaḥ | tanmātranibandhanatvād bhedavyavahāra-
sya | anyathā 'bhāvaprasaṅgād ity uktam | tasmāt pratyakṣe dha-
T 275 b 1 rmiṇi tatsvabhāvasākalyaparicchedāt tatrānavakāśā pramāṇa- 10
ntaravṛttiḥ syāt |

no ced bhrāntinimittena saṃyojyeta guṇāntaram |
śuktau vā rajatākāro rūpasādharmyadarśanāt || 44 ||

yadi dṛṣṭasarvatattvasyāpi bhāvasya tathā niścayapratirodhinā
bhrāntinimittena guṇāntaram na saṃyojyate | yathā śuktau raja- 15
tākāraḥ | na hi śuktau dve rūpe samānam viśiṣṭam ca tathā
A 15 b 1 pratipattiprasaṅgāt | apratipattau vā viveke*na dvitvavikalpā-
yogāt | atiprasaṅgāc ca | tasmāt paśyan śuktirūpaṃ viśiṣṭam eva
paśyati | niścayapratyayavaikalyāt tv aniścinvan tatsāmānyam
paśyāmīti manyate | tato 'sya rajatasamāropaḥ | tathā sadṛśāpa- 20
rāparotpattyā 'lakṣitanānātvasya tadbhāvasamāropāt sthitibhrā-
ntiḥ | yāvanto 'sya parabhāvās tāvanta eva yathāsvam nimi-
ttabhāvināḥ samāropā iti tadvyavacchedakāni bhavanti pramāṇāni
saphalāni syuḥ | teṣāṃ tu vyavacchedaphalānām nāpratītavastva-

1 pravṛtteḥ all: vṛtteḥ A || 13 Metro jubente for the particle
iva is substituted here vā (vāśabda ivārthe K) || 16 sa-
mānam BKT: sāmānyam A || 18 °vikalpāyogāt AB:
the Tibetan translators seems to have had before him °kalpanāyo-
gāt (rtag pa mi ruñ bai p'yir). K comments on śuktau
dve rūpe iti kalpanāyā ayogāt || 21 sadṛśāparāpa-
rotpattyā ABK: ādra ba gžan sbye bas T, i.e., sadṛ-
śāparotpattyā || 23 yathāsvam nimittabhāvināḥ A:
yathāsvanimittabhāvināḥ BT (rañ gi rgyu mts'an ji
lta ba las a byuñ) and may be K. Equally good ||

mśapratyāyane pravṛttis tasya dṛṣṭatvāt | anamśasya caikade-
śena darśanāyogāt |

tasmād dṛṣṭasya bhāvasya dṛṣṭa evākhilo guṇaḥ |
bhrānter niścīyate neti sādhanam sampravartate || 45 ||

5 iti samgrahaślokaḥ | tasmān nādrṣṭagrahaṇāya dṛṣṭe pramāṇān-
taravṛttiḥ |

vastugrahe 'numānāc ca dharmasyaikasya niścaye |
sarvadharmagraho 'pohe nāyaṃ doṣaḥ prasajyate || 46 ||

na kevalam pratyakṣadrṣṭe pramāṇāntarāvṛttiḥ kvacit | yadānu- T 276 a 1
10 mānam api vastu vidhinā pratyāyayati na vyavacchedakṛt tadai-
kadharmaniścaye tadavyatirekāt sarvadharmaniścaya iti pramā-
ṇāntarāvṛttiḥ | na hi tasmin niścite tadātmā ' niścito yuktaḥ |
yadā punar anumānena samā*ropavyavacchedaḥ kriyate tadā nai- A 16 a 1
kasamāropavyavacchedād anyavyavacchedaḥ kṛto bhavatīti tadar-
15 tham anyat pravartate | nanu nāvaśyaṃ viparyāsapūrvaka evāpra-
tītaniścayo bhavati | yathā 'kasmād dhūmād agnipratipattiḥ | na hi
tatrāgnisamāropaḥ sambhāvyate | tan na sarvatra vyavacche-
daḥ kriyate | uktam atra | dharmipratipattāv abhedāt sarvaprati-
tipattiḥ | bhede vā ' sambaddhasya tatrāpratipattir iti | tasmāt
20 tatrāpi taddarśinas tatsvabhāvāniścayaḥ ' kutaḥ ' viparyāsāt | sa
ca tam pradeśam tadviviktena rūpeṇa niścinvann agnisattābhā-
vanāvimuktayā buddhyā katham aviparyasto nāma | tadākāra-

1 In Tibetan the words tasya dṛṣṭatvāt are preceded by the following
anamśasya caikadeśena darśanāyogāt || 5 adrṣṭa-
grahaṇāya ABK: dṛṣṭagrahaṇāya T. The Tibetan corresponding
text of the phrase tasmān nādrṣṭagrahaṇāya dṛṣṭe pramā-
ṇāntaravṛttiḥ is de lta bas na mt'oñ ba la mt'oñ ba
gzuñ bai p'yir ts'ad ma gžan ajug pa ni ma yin no.
The Tibetan translator must have had before him an altered reading,
not the original one || 15 anyat pravartate AK: the reading
accepted in B is anyam (or anyah) pravarteta. This read-
ing is surely due to some clerical error || 22 agnisattābhāva-
nāvimuktayā K: whereas the reading of both A and B is agnisat-
tābhāvanāvimukhayā. Though the reading accepted in A and B
is apparently the lectio difficilior, I have followed K. The Tibetan trans-

samāropasaṃśayarahitaś ca tatpratipattau na līṅgaṃ anusaret |
na ca tasyānvayavyatirekayor ādriyeta |

tasmād apohaviṣayam iti līṅgaṃ prakīrtitam |
anyathā dharmināḥ siddhāv asiddham kim ataḥ param || 47 ||

iti saṃgrahaślokaḥ |

5

kvacid dr̥ṣṭe 'pi yaj jñānaṃ sāmānyārthaṃ vikalpakam |
asamāropitānyāmśe tanmātrāpohagocaram || 48 ||

yad rūpādidarśanānantaram alīṅgaṃ niścayajñānaṃ bhavati |
tat katham asati samārope bhavad vyavacchedaviṣayam bhavati |

T 276 b 1 samāropaviṣaye tasyābhāvāt | yatra hy asya samāropo yathā 10
A 16 b 1 sthiraḥ sātma*ka iti vā ' na tatra bhede niścayo bhavati |

B 7 b 1 niścayāropamanasor bādhyabā*dhakabhāvataḥ |

na hi sarvato bhinno dr̥ṣṭo 'pi bhāvas tathaiva pratyabhijñāyate |
kvacid bhede vyavadhānasambhavāt | yathā śukteḥ śuktitve |
yatra tu pratipattur bhrāntinimittam nāsti tattraivāśya taddarśa- 15
nāviśeṣe 'pi smārto niścayo bhavati | samāropaniścayayor bādhyā-
bādhakabhāvāt | niścayasya

samāropaviveke 'sya pravṛttir iti gamyate || 49 ||

tadviveka eva cānyāpohaḥ | tasmāt tad api tanmātrāpohagocaram |
na vastusvabhāvaniścayātmakam | tathā hi kasyacin niścaye 20
'py anyasyāpratipattidarśanāt | tatsvabhāvaniścaye ca tasyāyo-
gāt |

lation, which renders this expression by the words me dañ l dan par
a d zin pa dañ bral bas, seems, it too, to favour the reading of K,
who comments on agnisattāsaṃbhāvanārahitayā ||

1 ca all: missing in B || 8 °darśanānantaram BT: °dar-
śanānantaram A || 9 vyavacchedaviṣayam BKT: tadvyav-
acchedaviṣayam A || 10 tasya AK: missing in BT ||
14 yathā śukteḥ śuktitve BK: yathā śukteḥ śuklat-
vam AT (dper na ña p'yis kyidgar po ñid lta buo) ||
16 taddarśanāviśeṣe BKT: darśanāviśeṣe A || 19 eva
cā° BK: eva AT || 20 kasyacin ABK: missing in T ||

yāvanto 'mśasamāropās tannirāse viniścayāḥ |
tāvanta eva śabdāś ca tena te bhinnagocarāḥ || 50 ||
anyathai*kena śabdena vyāpta ekatra vastuni |
buddhyā vā nānyaviṣaya iti paryāyatā bhavet || 51 ||

5 ity antaraślokau |

yasyāpi nānopādher dhīr grāhikārthasya bhedinaḥ |
yo 'pi manyate bhinnā evopādhayaḥ parasparam āśrayāc ca |
tannibandhanāḥ śrutayas tadādhāreṣu vartante | tatraiva vā |
tad ayam aprasaṅga iti | tasyāpi |

10 nānopādhyupakārāṅgaśaktyabhinnātmano grahe || 52 ||
sarvā*tmanopakāryasya ko bhedaḥ syād anisīcitaḥ |

A 17 a 1

yady apy upādhayo bhinnā eva śabdajñānāntarāṅgāṃ nimittam
arthe | sa tu tais tadvān eka evopalīyate | tasya nānopādhinām
upakārāśrayaśaktisvabhāvasya svātmany abhedāt sarvātmanā
15 grahaṇe ka evopādhibhedo 'niścitaḥ syāt | sarvopādhyupakāra-
katvena grahaṇāt | na hy upakāratvaṃ anyad eva tasya sva-
rūpeṇa grhyamāṇasyāgrhītaṃ nama | ato yad evāsyā svabhāvena
grahaṇam tad evopakāratvenāpīti |

T 277 a 1

tayor ātmani sambandhād ekajñāne dvayagrahaḥ || 53 ||

20 ātmabhūtasypādhitadvator upakāryopakārakabhāvasya graha-
ṇāt | ekajñāne dvayor api grahaṇam iti | ekopādhiviśiṣṭe 'pi ta-
smin grhyamāṇe sarvopādhinām grahaṇam | tadgrahaṇanāntarī-
yakatvād upādhima*dgrahaṇasya | anyathā tathāpi na grhyeta |
na hy anya evānyopakārako yo na grhītaḥ syāt | na cāpy upakā-
25 rake tathā grhīte upakāryāgrahaṇam tasyāpy agraṇaprasaṅgāt |
svasvāmitvavat | tasmād arthāntaropādhivāde 'pi samānaḥ pra-
saṅgaḥ | athāpi syād bhinnā eva śaktayaḥ śaktimato yābhir upā-
dhīn upakaroti | tato nāyam prasaṅga iti |

8 vartante AK: pravartante B || 13 upalīyate: ñe
bar len T. K comments on sa tu tadvān upādhimān ar-
thaḥ śabdajñānair upalīyate viśayīkriyate. Cf. the In-
trod., p. xiii || 21 ekopādhiviśiṣṭe ABK: tadupādhiviśiṣṭe
T (de k'yad par du byas) || 23 tathāpi na BK: na ta-
thāpi A || 27 śaktimato ABK: missing in T ||

A 17 b 1 dharmopa*kāraśaktinām bhede tās tasya kim yadi |
nopakāras tatas tāsām tathā syād anavasthitih || 54 ||

yadi pratyupādhy upakāraśaktināni tasya na svātmabhūtāny eva
nāpi tata upakāram anubhavanti | kim tasyeti tā ucyante | upa-
kāre vā svātmabhūtābhir ayam ekaḥ śaktibhiḥ | śaktir upaku- 5
rvaṇ ekopādhināpi gr̥hyamāṇaḥ sarvātmanā gr̥hyata eva | tathā
T 277 b 1 hi | ekopādhigrahaṇe tadupakāriṇyāḥ śakter grahaṇam | tadgra-
haṇe tadupakārī bhāvaḥ svātmabhūtasakalaśaktyupakāro gr̥hi-
taḥ sarvāḥ śaktir grāhayati ¹ tās ca svopādhin iti tadavasthaḥ
prasaṅgaḥ | atha tā api śaktyupakāriṇyāḥ śaktayo bhinnā eva 10
bhāvāt | evam upādhinām tacchaktinām cāparāparāsv eva śa-
ktiṣv aparyavasānena ghaṭanāt ¹ sa ekas tābhiḥ kadācid apy agr-
hitas tadupakārātmā tadvattvena na gr̥hyate | yadi punaḥ keva-
lān evopādhin śabdajñānāny upaliyeraṇ | tadā tasyāsamāveśān na
bhavati tatpratipattimukhena sarvapratipattih | tadāpi tasya 15
śabdair anākṣepān na syāt tatra pravṛttir iti vyarthāḥ śabdapra-
yogaḥ syāt | arthakriyāśrayo hi sarvo vidhipratishedhābhyām vya-
vahāraḥ | upādhayaś ca tatrāsamarthāḥ samarthaś ca naivocyata
A 18 a 1 iti kim * śabdaprayogaiḥ | tataś copādhayo nopādhayaḥ syuḥ |
kvacit pravṛttau hi kasyacit pradhānasyāṅgabhvāt tadapekṣa- 20
B 8 a 1 yā * tathocyante | tasya śabdair anākṣepān na te kasyacid aṅga-
bhūtā iti kim upādhayaḥ | lakṣitalakṣaṇād adoṣa iti cet samāṇaḥ
prasaṅgaḥ | sa tāvat tair upādhibhir nāntariyakatayopalakṣya-
māṇa ekenāpy upalakṣaṇe sarvātmanopalakṣita iti tadavasthaḥ
prasaṅgaḥ | ko hy atra viśeṣaḥ śabdā vainam upalakṣayeyus talla- 25

7 ekopādhigrahaṇe apparently K: ekopādhigrahaṇena
A: upādhigrahaṇe BT || 9 tās ca svopādhin A and may
be K: tās copādhin BT || For the sake of clearness the Tibetan
version adds, after upādhin, rnam par ḍzin par byed, which
corresponds to a Skt. parigrāhayanti or grāhayanti ||
13 gr̥hyeta B: gr̥hyate A || 16 na....pravṛttir ABK: for
the sake of clearness the Tibetan version has sgra mi ḍjug, i.e., na....
śabdappravṛttir || 18 samarthaś ca naivocyate A: sa-
marthasya naivocyate B || 20 pravṛtttau BKT (ṣugs na):
A reads pratipattau || 21 anākṣepān na BKT: anākṣepe
na A || 24 upalakṣaṇe A (in margine) T (ñe par mts'on
na): upalakṣaṇena B ||

kṣitā vopādhayaḥ | sa tāvat tadānīm niścīyate sarvopakāraḥ¹ T 278 a 1
iti na kiṃcid etat | tasmād |

ekopakāraḥ grāhye nopakārās tato 'pare |
drṣṭe tasminn adṛṣṭā ye tadgrāhe sakalagrahaḥ || 55 ||

5 iti saṃgrahaślokaḥ |

yadi bhrāntinivṛttyartham gr̥hīte 'py anyad iṣyate |
syād etat¹ nirbhāgasya vastuno grahaṇe ko 'nyas tadā na gr̥hīto
nāma | sa tu bhrāntyā nāvadhāryata iti pramāṇāntaram pravarta-
te | yady evam |

10 tad vyavacchedaviṣayaṃ siddham tadvat tato 'param || 56 ||
asamāropaviṣaye vṛtter

tat tarhi bhrāntinivṛttyartham pravṛttam pramāṇam anyasamā-
ropavyavacchedaphalam iti siddham anyāpohaviṣayaṃ | tadvat
anyad api | asamāropaviṣaye vṛtteḥ | yatrāsyā samāropo na tatra

15 niścaya i^{*}ti samāropābhāve vartamāno 'nyāpohaviṣayaḥ siddhaḥ | A 18 b 1

api ca niścayaiḥ |

yan na niścīyate rūpaṃ tat teṣāṃ viśayaḥ katham || 57 ||

iyam eva khalu niścayānām svārthapratipattir yat tan niścaya-
nam | tac ced ākārāntaravad aniścitam katham tair gr̥hītam |

20 katham idānīm aniścīyamānaṃ pratyakṣeṇāpi gr̥hītam nāma |
na pratyakṣam kasyacin niścāyakam | tad yam api gr̥hṇāti tan
na niścayena | kiṃ tarhi | tatpratibhāsenā | tan na niścayāniśca-
yavaśāt pratyakṣasya grahaṇāgrahaṇe | naivam niścayānām kiṃcin
niścinvato 'py anyatrāniścayena pravṛttibhedād grahaṇāgraha-

25 ṇam | tasmāt tad evāsyā grahaṇam yo niścayaḥ | anyathaikākāre T 278 b 1
'pi tan na syāt | kiṃ punaḥ kāraṇam sarvato bhinne vasturūpe
'nubhavotpattāv api tathaiva na smārto niścayo bhavati | saha-
kāriṇaivaikyāt | tataś ca |

13 anyasamāropavyavacchedaphalam ex conject.: anyasamāropavyavacchedaphalam A: anyavyavacchedaphalam B: K and T give no help for finding out the original reading ||
15 °bhāve all: °bhāve ca B || 26 vasturūpe AT: vastunirūpo B ||

pratyakṣeṇa gr̥hīte 'pi viśeṣe 'mśavivarjite |
yadvīśeṣāvasāye 'sti pratyayaḥ sa pratīyate || 58 ||

yady apy amśarahitaḥ sarvato bhinnasvabhāvo bhāvo 'nubhū-
tas tathāpi na sarvabhedeṣu tāvatā niścayo bhavati | kāraṇā-
ntarāpekṣatvāt | anubhavo hi yathāvikalpābhyāsaṃ niścayapratya- 5
yān janayati | yathā rūpadarśa'nāviśeṣe 'pi kuṇapakāminibha-
kṣyavikalpāḥ | tatra buddhipāṭavaṃ tadvāsanābhyāsaḥ praka-
raṇa*m ityādayo 'nubhavād bhedaniścayotpattisahakāriṇaḥ | te-
ṣām eva ca pratyāsattitāratamyādibhedāt paurvāparyam | yathā
janakatvādhyāpakatvāviśeṣe 'pi pitaram āyāntaṃ dr̥ṣṭvā pitā me 10
āgacchati nopādhyāya iti | so 'pi bhavan niścayo 'sati bhrānti-
kāraṇe bhavati | tasmān nānubhūta ity eva sarvākāraniścayaḥ |

tatrāpi cānyavyāvṛttir anyavyāvṛtta ity api |
śabdās ca niścayās caiva samketam anurundhate || 59 ||

tatrāpy anyāpohe na vyāvṛttir anyā 'nya eva vyāvṛttas tadvyā- 15
vṛtter nivartamānasya tadbhāvaprasaṅgāt | tathā ca vyāvṛtter
abhāvaḥ | tasmād yaiva vyāvṛttiḥ sa eva vyāvṛttah | śa-
bdapratipattibhedas tu samketabhedaḥ | na vācyabhedo 'sti |
T 279 a 1 nanu ca vācyaviśeṣābhāvāt samketabhedo 'py ayukto dvayor
ekābhidhānāt | tathā ca vyatirekiṇyā vibhakter ayogas tasyā 20
bhedaśrayatvāt |

dvayor ekābhidhāne 'pi vibhaktir vyatirekiṇī |
bhinnam artham ivānveti vācye leśaviśeṣataḥ || 60 ||

na vai śabdānām kācid viśayasvabhāvāyattā vṛttir icchāto vṛtty-
abhāvaprasaṅgāt | te yathā vyatirikte 'vyatirikte vā prayo- 25
ktum iṣyante tathā niyuktās tam artham apratibandhena prakā-
śayanti | tena gaur gotvam ityekārthābhidhāne 'pi kasyacid
viśeṣasya pratyāyanārthaṃ * kṛte samketabhede vyatiriktārthā
A 19 b 1

3 bhāvo A: missing in BKT || 12 tasmāt B (in margine) KT:
yasmāt A || 17 abhāvaḥ BKT: apy abhāvaḥ A || 20 ayo-
gas B: aprayogas A: mi sbyar pa T, which may equally be a
rendering of ayoga or aprayoga || 26 artham all: missing in B ||
27 ekārthābhidhāne 'pi AT: ekābhidhāne 'pi BK ||

vibhaktir arthāntaram ivādarśayantī pratibhāty anarthāntare
'pi tathā prayogadarśanābhyāsāt | na tāvatā sarvatra bhedaḥ |
anyatrāpi puruṣecchāvaśāt pravṛttasya pratibandhābhāvāt | ya-
5 thāikaṃ kvacid ekavacanena khyāpyate tadaviśeṣe 'pi gaura-
vādikhyāpanārtham bahuvacanena | prayojanābhāvāt tu sam-
ketabhedo na syāt | tad apy asty eva | tathā hi |

bhedāntarapratikṣepāpratikṣepau taylor dvayoh |
saṃketabhedasya padam jñātṛvāñcānurodhinaḥ || 61 ||

yadāyam pratipattā tadanyavyavacchedabhāvānapekṣaḥ piṇḍa-
10 viśeṣe 'śvavyavacchedamātram jijñāsate tathābhūtajñāpanārtham
tathākṛtasamketena śabdena prabodhyata anaśvatvam asyā-
stīti | yadā punar vyavacchedāntarānirākāṅkṣas tam jñātum i-
cchati tadā 'parityaktavyavacchedāntare tatraivāśvavyavacchede
15 tra pratikṣiptabhedāntaratvāc chabdavṛtter na sāmānādhi-
kāraṇyam viśeṣaṇavisēṣyabhāvo vā | gotvam asya śuklam iti |
tanmātraviśeṣeṇa buddhes tadāśrayabhūtāyā ekatvenāpratibhā-
sanāt | nirākāṅkṣatvāc ca | dvitīye tu bhavati | tathā saṃke-
tānūsāreṇa saṃhṛtasakalavyavacche* dadharmair vibhāgavata e-
20 kasyeva saṃdarśanena pratibhāsanāt | vyavacchedāntarasākāṅ-
kṣatvāc ca |

T 279 b 1

A 20 a 1

bhedo 'yam eva sarvatra dravyabhāvābhidhāyinoḥ |
śabdayor na taylor vācye viśeṣas tena kaścana || 62 ||

4 khyāpyate BK: śrāvyate A: sgro ṇdogs la T ||
9 yadāyam all: yad ayam A || 11 prabodhyata all: bo-
dhyata A || 13 tadā' parityaktavyavacchedāntare
tatraivāśvavyavacchede BK: tadā 'parityaktavya-
vacchedāntaram tam evāśvavyavacchedam A, which
reading is also quoted as a variant by K, with the form 'pratikṣi-
pta° for °parityakta°. In the Tibetan version of this phrase, rnam
pa gžan (read rnam par bead) pa gžan yoṅs su ma spaṅs
pa la 'di ni rta ma yin pa yin no | žes rab tu sbyor ro
the expression tatraivāśvavyavacchede is not represented ||
16 śuklam: according to K, some other read śukla || 20 eka-
syeva ABT: K quotes, as another reading, ekasyaiva || sam-
darśanena pratibhāsanāt AKT: pratipattibhāsanāt B ||
21 °sākāṅkṣatvāt AKT: °sāpekṣatvāt B ||

tasmān na sarvatra dharmadharmivācinoḥ śabdāyor vācye 'rthe
niścayapratyayaṣayatvena kaścid viśeṣaḥ | ekas tam eva pra-
tyāyayan pratikṣiptabhedāntaraḥ pratyāyayati | anyo' prati-
kṣepeṇa ity ayaṃ viśeṣaḥ |

jijñāpayiṣur arthaṃ taṃ taddhitena kṛtāpi vā | 5
anyena vā yadi brūyād bhedo nāsti tato 'paraḥ || 63 ||

etāvantam eva ca bhedam darśayams taddhitena vā darśayet
pācakatvam iti kṛtāpi vā pāka ity anyena vā tathābhūtajñā-
panāya svayaṃ kṛtena samayena | na punas tathābhīdhānamā-
treṇārthāntaram eva tad bhavati | tathābhūtasyaiva jñāpanāya 10
śabdasya kṛtasamketatvāt | nanu ca pācakatvam iti sambandha
ucyate na pāka eva | na vai pākenānya eva kaścit pācako nāmā-
bhīdhīyate yādṛśo varṇyate | yat*punar asyābhīdheyam tat ka-
thitaṃ tad eva pācakatvenāpīty alam apratiṣṭhair mithyāvikal-
paiḥ | yathā ca nārthāntarabhūtā kriyā 'sti tatsamavāyo vā tat 15
pratyāyayiṣāmaḥ |

A 20 b 1,
T 280 a 1

tenānyāpohaviṣaye tadvatpakṣopavarṇanam |
pratyākhyātaṃ pṛthaktve hi syād doṣo jātītadvatoḥ || 64 ||

yad āhuḥ | anyāpohe 'pi śabdārthe tadviśiṣṭasyābhīdhānāt ta-
dvatpakṣoditaḥ sarvaḥ prasaṅgaḥ samāna iti tad apy anena prati- 20
vyūḍham | tatra hy arthāntaram upādāyānyatra vartamāno dhva-
nir asvātantryādidoṣair upadrūyate | na cārthāntaram anyas-
mād vyāvṛttir vyāvṛttād dvayor ekābhīdhānād ity uktam | ka-
tham idānīm ekasya vyāvṛttasyānyānanugamād anyavyāvṛttih
sāmānyam | tadbuddhau tathā pratibhāsanāt | na vai kiṃcit 25
sāmānyam nāmāsti | śabdāśrayā buddhir anādivāsanāsāmarthyād
asaṃsrjān api dharmān saṃsrjantī jāyate | tasyāḥ prati-

7 darśayams A: the reading of B is saṃdarśayams ||
10 tad bhavati BKT: tad wanting in A || 12 na pāka
eva BKT: pākavat A. The words na vai pākenānya eva
have been left out by inadvertence in B || 14 apratiṣṭhair A:
apratīṣṭhitair BK || 19 tadviśiṣṭasyābhīdhānāt A:
tadviśiṣṭhābhīdhānāt B || 21 vartamāno A: pra-
vartamāno B || 22 In the Tibetan version the verb upadrū-
yate is represented by gnod par agyur ro ||

D h a r m a k ī r t i ' s P r a m ā ṇ a v ā r t t i k a m , e t c .

- bhāsavaśena sāmānyam sāmānādhikaraṇyam ca vyavasthāpyate |
 asad artho 'pi | arthānām saṃsargabhedābhāvāt | tasya sarvasya
 tatkāryakāraṇatayā 'nyebhyo bhidyamānā arthāḥ samāśrayo
 dhvaniś cāniṣṭaparihāreṇa pravartayatīty anyāpohaviṣaya u-
 5 ktaḥ | tatrānapekṣitabāhyatattvo buddhiprati*bhāsavaśād eko' ne- A 21 a 1
 kavyāvṛttaḥ śabdair viṣayikriyate tadanubhavāhitavāsanāpra-
 bodhajanmabhir vikalpair adhyavasitatadbhāvārthaiḥ | tatraiva
 cāyam dharmadharminvyavahāraḥ parasparam tattvānyatvābhyām
 avācyah pratanyate | na hy anyo dharmo dharmiṇo 'nar- T 280 b 1
 10 thāntarābhidhānāt | nāpi sa eva | tadvācinām iva dharmavāci-
 nām api vyavacchedāntarākṣepaprasaṅgāt | tathā ceṣṭāpratyā-
 yanāt saṃketabhedākaraṇam iti | etac chabdarthe 'vācyatvam
 dharmadharminoh | vastuni tu svalakṣaṇe sāmānyalakṣaṇam a-
 vācyam abhāvāt | nanu ca dharmadharminor abhede bhedē vā
 15 dṛṣṭāḥ ṣaṣṭhyādivibhaktayo dharmabahutvāt tatra dṛṣṭo vaca-
 nabhedaś ca dharmiṇi na syāt | uktam atra śabdānām svāta-
 ntryābhāvād iti | api ca |

yeṣām vastuvaśā vāco na vivakṣāparāśrayāḥ |
 ṣaṣṭhivacanabhedādicodyam tām prati yuktimat || 65 ||

- 20 yadi nāmaite śabdāḥ puruṣaiḥ kvacit praṇinīṣitā api na śakyante

2 According to K, to the expression asad artho 'pi the word vya-
 vahāraḥ is to be understood, as if Dharmakīrti said sāmānyasāmā-
 nādhikaraṇyavyavahāraḥ. The Tibetan corresponding text is
 don med bžin du yañ de snañ bai dbañ gis sbyi dañ
 gži mt'un pa ñid du rnam par gžag ste || 4 pravart-
 tayati BK and apparently T: vartayati A || 7 adhyavasi-
 tatadbhāvārthaiḥ ABKT: K quotes another reading too, adhya-
 vasitatadbhāvārthaiḥ, which he comments on eko 'py ane-
 kavyāvṛtto 'dhyavasitatadbhāvārtha iti sambandhaḥ ||
 12 The Tibetan translator seems to have had before him na saṃketa-
 bhedaākaraṇam, instead of saṃketabhedākaraṇam, as is
 required by the sense || 13 svalakṣaṇe BK: svalakṣaṇāt A ||
 14 bhedē vā B: vā missing in A and apparently in T || 17 For the
 sake of clearness, the Tibetan translator has rendered the words dṛṣṭo va-
 canabhedaś ca dharmiṇi by mañ poi ts'ig gi bye brag
 mt'oñ ba yañ c'os can geig la, i.e., dṛṣṭo bahuvaca-
 nabhedaś caikasmin dharmiṇi ||

praṇetum vastupratibandhād dhūmādivat | tadāyam upālabhah
syāt katham ṣaṣṭhyādaya iti | yadā punah |

yad yathā vācakatvena vāktṛbhir viniyamate |
anapekṣitabāhyārtham tat tathā vācakam vacah || 66 ||

- A 21 b 1 na hi vyatireke ṣaṣṭhi bāhulye jasādaya ity etad api puruṣābhi*- 5
prāyanirapekṣam vastusaṃnidhimātreṇa svayam pravṛttam | te
tu tatra tathā prayuñjata iti tatas tathā pratipattir bhavati |
evam anyatrāpi kathamcit taiḥ prayuktās tathaiva pratītihetavo
bhavanti | tatra vācyeṣu puruṣāyattavṛttinām śabdānām ava-
T 281 a 1 stusaṃdarśinām yathābhyāsam vikalpaprabodhahetūnām pravṛ- 10
tticintā | tadvaśād vastuvyavasthāpanam ca kevalam jādyā-
khyāpanam | tathākṛtavyavasthāḥ śabdā dharmadharma-yādiṣu na
punar vyatirekavastubhedād iti kuta etat | tathāvyavahārāyo-
gāt | na hi dharmadharminor bhede tattvarūpatve vā sāmānya-
tatsaṃbandhasāmānādhikaraṇyaviśeṣaṇaviśeṣyabhā*vā yujyante 15
śabdānām vā yathāvastuvṛttāv iti vakṣyāmaḥ | yaś cāyam sa-
rvatra vastukṛtam eva śabdapravṛttibhedam icchati ' tasya

dārāḥ ṣaṇṇagarītyādau bhedābhedavyavasthiteḥ |
khasya svabhāvaḥ khatvam cety atra vā kiṃ nibandha-
[nam || 67 || 20

- yadaikāpi strī dārā ekam api sikatādravyam sikatā iti vyavahāras
tatra kiṃ bāhulyam yenaivam bhavati | śaktibheda iti cet |
sarvatrotsannam idānīm ekavacanam ekaśakter abhāvāt | yat-
naś ca vyarthaḥ | vastvabhedād anyatraikavacanam iti cet |
ihāpy astu | tad ayam nirvastuko niyamah kriyamāṇaḥ svā- 25
A 22 a 1 tantryam icchāyāḥ śabdaprayoge khyā*payati | ṣaṇṇagarīti ca
B 9 b 1 katham bahuṣv ekavacanam | na hi nagarāṇy eva * kiṃ-

5 Unidentified grammatical quotations || 10 avastusaṃdarśi-
nām all: avastusaṃsparśinām A || 11 vastuvyavas-
thāpanam AB: vastuvyavasthānam K || 15 °vi-
śeṣaṇa° A: °viśeṣa° B || 21 yadaikāpi all: K quotes
another reading also, i.e., yad for yadā, which he comments on
yacchabdam anye paṭhanti yasmād ity arthaḥ ||
23 utsannam B: ucchannam A: ṇams pa yin te T ||

- cit | kutas teṣām samāhāraḥ | prāsādapuruṣādīnām vijātyānām
anārambhāt kutas tatsamudāyo dravyam | asaṃyogāc ca |
na saṃyogaḥ | prāsādasya svayaṃ saṃyogātmakasya pareṇā- T 281 b 1
saṃyogāc ca | tata eva saṃkhyābhāvaḥ | tatsaṃyogapuruṣavi-
5 śiṣṭā sattā nagaram iti cet | kim asyā niratiśayāyā viśeṣaṇam |
sattāyās caikatvāt | nagarabahutve 'pi nagarāṇīti bahuvacanam
na syāt | dvayasya parasparasahitateti cet | anupakāryopakāra-
kayoḥ kaḥ sahāyibhāvaḥ | puruṣasaṃyogasattānām ca bahu-
tvān nagaram iti katham ekavacanam | tathābhūtānām kvacid
10 arthe 'bhinnā śaktir asti sā nimittam iti cet | na | śakter vastu-
rūpavyatirekāt | vyatireke vā 'nupakāryasya pāratantryāyogāt |
upakāre vā śaktyupakāriṇyā api śakter vyatireka ity anavasthiter
apratipattiḥ | tadavyatireke vā ādyāyām api prasaṅga iti yat
kiṃcid etat | khasya svabhāvaḥ khatvam iti vyatirekāśrayā
15 ṣaṣṭhī na syāt | na hi tatra sāmānyam asti nāpi vibhutvādayo
guṇās tathocyante | arthāntarasya tatsvabhāvatvāyogāt | teṣām
ca niḥsvabhāvatva*prasaṅgāt | tasyāpy arthāntarasvabhāvatve
'tiprasaṅgaḥ | tathā cāpratiṣṭhitiḥ | evaṃ ṣaṭpadārthavargādayo
'pi vācyaḥ | na hi tatra sāmānyam saṃkhyā saṃyogo vā sambha-
20 vati | katham idānīm asaty atiśaye khasya svabhāva iti na tu
kham ity eva | khasyarthāntarasādhāraṇarūpāparāmarśena kha-
śabdapravṛttinibandhanam rūpaṃ tathājijñāsāyām evaṃ ucyate |
nanu sarvato vyāvṛttasya rūpasyābhidhānam na sambhavati | T 282 a 1
na vai tad eva rūpaṃ buddhau samarpyate | anātīndriyatva-
25 prasaṅgāt | kevalam ayaṃ tathābhūtaṃ pratyāyayīṣyāmīti śa-
bdena śrotary asaṃsrṣṭatatsvabhāvaṃ vikalpapratibimbam a-
rpayati | yad āha | adrṣṭārthe 'rthavikalpamātram iti | naivam

8 So all: dravyasaṃyogāc cānasaṃyogaḥ B || prā-
sādasya all: prāsādasya ca B || 8 The expression anupakā-
ryopakārakayoḥ has been rendered by the Tibetan translator, in in-
verted order, by the words p'an par bya ba dan p'an par
byed pa po ma yin pa dag la, i.e., upakāryānupakā-
rakayoḥ || 11 Here according to the division accepted in the Tibetan
version begins the third chapter (bam po gsum pa) || 11 °yogāt
AT: °yogād iti B || 12 The word vyatireka is omitted by the
Tibetan translator || 20 svabhāva AK: svabhāvam B ||
21 °rūpāparāmarśena BK: °rūpaparāmadarśena A ||
27 The words adrṣṭārthe 'rthavikalpamātram are a citation

- pratipādyapratipādakābhyāṃ svalakṣaṇaṃ pratipannaṃ pratipā-
ditam vā bhavati | svargādiśravaṇe 'pi tadanubhāvinām i*va
pratibhāsābhedaḥprasaṅgāt | tasmād ayam apratipadyamāno 'pi
bhāvasvabhāvaṃ tathābhūta eva vikalpapratibimbe tadadhyā-
vasāyī samtuṣyati | tathābhūtatvād eva śabdārthapratipattes 5
tenaitad evam ucyate śabdaḥ svarūpaṃ āheti | na punaḥ svarū-
papratibhāsasyaiva vijñānasya jananāt | katham tarhīdānīm ekā-
A 23 a 1 ntavyāvṛttarūpeṣu bhāveṣu sāmānyam nāma | teṣāṃ asaṃsargā*d
anyasya cābhāvāt | uktaṃ yādṛśaṃ sāmānyam asaṃsṛṣṭānām
ekāsaṃsargas tadvyatirekiṇāṃ samānateti | api ca | 10
- pararūpaṃ svarūpeṇa yayā saṃvriyate dhiyā |
ekārthapratibhāsinyā bhāvān āśritya bhedinah || 68 ||
tayā saṃvṛtanānārthāḥ saṃvṛtyā bhedinah svayam |
abhedina ivābhānti bhāvā rūpeṇa kenacit || 69 ||
tasyā abhiprāyavaśāt sāmānyam sat prakīrtitam | 15
tad asat paramārthena yathā saṃkalpitaṃ tayā || 70 ||
- T 282 b 1 buddhiḥ khalu tadanyavyatirekiṇaḥ padārthān āśrityotpadya-
mānā vikalpikā svavāsanāprakṛtim anuvidadhatī bhinnam eṣāṃ
rūpaṃ tirodhāya pratibhāsam abhinnaṃ ātmīyam adhyasya 20
tān saṃsṛjanti saṃdarśayati | sā caikasādhyasādhanaṭayā anya-
vivekinām bhāvānām tadvikalpavāsanāyāś ca prakṛtir yad evam
eṣā pratibhāti tadudbhavā | sā ceyam saṃvṛtiḥ saṃvriyate 'nayā
svarūpeṇa pararūpaṃ iti | te ca tayā saṃvṛtabhedāḥ svayaṃ
bhedino 'py abhedina iva kenacid rūpeṇa pratibhānti | tad eṣāṃ
B 10 a 1 buddhipratibhāsam anurundhānaiḥ* buddhiparivartinām eva bhā- 25
vānām ākāraviśeṣaparigrahād bahir iva parisphuratām sāmānyam

from *Pramāṇasamuccayaḥ*, vṛtti², 111 a, l. 2-3. The Tib. version runs as follows:
ma mt'oñ bai don la don du rnam par rtog pa tsaṃ
yin gyi....||

2 tadanubhāvinām AB: tadanubhavinām K || 3 °bhe-
daprasaṅgāt all: °bhedaḍiprasaṅgāt A || 6 The Tibetan
rendering of the words śabdaḥ svarūpaṃ āha is des na rañ
gi mts'an ñid bstan to, which corresponds to a Skr. sa sva-
lakṣaṇaṃ āha || 18 utpadyamānā A: udyamānā B ||
26 parisphuratām AKT (kun tu ap'ro ba): sphuratām B ||

- ity ucyate | katham idānīm anyāpohaḥ sāmānyam | sa eva khalv
 anyāpohas | tam eva gr*ḥṇatī sā prakṛtīvibhramād vikalpānām A 23 b 1
 vastugrāhiṇīva pratibhāti | sā hi tadanyavivekiṣv eva bhāveṣu
 bhavantī vivekaviṣayeti gamyate | nanu bāhyā vivekino na ca
 5 teṣu vikalpapravṛttir iti katham teṣu bhavati | vyākhyātāraḥ
 khalv evaṃ vivecayanti na vyavahartāraḥ | te tu svāmbanam
 evārthakriyāyogyam manyamānā dṛśyavikalpyāv arthāv ekikṛ-
 tyā pravartante | tadabhiprāyavaśād evaṃ ucyate | tatkāri-
 tayā 'tatkāribhyo bhinnāṃs tathā śabdena pratipādayantīti | pra-
 10 tibhāsabhedādibhyas tu tattvacintakā nābhedam anumanyante |
 yadi pratipatrabhiprāyo 'nuvidhīyate | anyāpoho 'pi sāmā-
 nyam mā bhūt | na hy evaṃ pratipattir iti | na vai kevalam T 283 a 1
 evaṃ apratipattiḥ | vyaktivyatiriktāvyatiriktaikanityavyāpitā-
 dyākārair api naiva pratipattiḥ | kevalam abhinnākārā buddhir
 15 utpadyate | tasyāḥ ka āśraya ity anyāpoha ucyate | tasya va-
 stuṣu bhāvāt | avirodhāt | vyavahārasya ca śabdāśrayasya ta-
 thādarśanāt | na punar vastubhūtaṃ kiṃcit sāmānyam nāmāsti
 yatheyam buddhiḥ pratibhāti | yasmāt |
 vyaktayo nānuyanty anyad anuyāyi na bhāstate |
 20 na hīmā vyaktayaḥ parasparam anvāviśanti | bhedābhāvena sāmā-
 nyanasyaivābhāvaprasaṅgāt | anyac ca* na tābhyo vyatiriktaṃ A 24 missing
 kiṃcit tathā buddhau pratibhāty apratibhāsamānam ca katham
 ātmanā 'nyam grāhayed vyapadeśayed vā | na ca taiḥ sambha-
 ddham ekam ity eva sāmānyam bhavaty atiprasaṅgād ity uktam |
 25 abhinnābhidhānapratyayanimittam ekam sāmānyam na sa-
 rvaṃ iti cet | katham anyato 'nyatra pratyayavṛttiḥ | tatsam-
 bandhāt | saṃkhyākāryadravyādiṣv api prasaṅgaḥ | asāmānyā-
 tmakatvān neti cet | nanu sa evāyam vicāryate | ko' yaṃ sāmānyā-
 tmeti | tatra sati sambandhe pratyayavṛttis tataḥ sāmānyam ity
 30 atrocyate | anekasambandhebhyaḥ kāryadravyādibhyo nimitta-

5 °pravṛttir A: °vṛttir B || vyākhyātāraḥ up to
 'nuvidhīyate missing in B || 10 anumanyante A: anu-
 samdadhate K: sems so T || 12 anyāpoho 'pi sāmānyam
 mā bhūt all: the negation is omitted in T, which reads gṛāṇ sel ba
 yaṇ spyi yin par agyur te, i.e., anyāpoho' pi sāmā-
 nyam syāt || 13 So A: vyakti° missing in B || 30 kārya-
 dravyādibhyo B and apparently K: dravyādibhyo only T ||

sambhavāt pratyayavṛttis tataś ca sāmānyātmatā | anyathānya-
trāpi mā bhūt | viśeṣābhāvāt | tathā ca dravyaguṇasāmānyānām
rūpasamkara iti | evaṃ tarhi buddher eva pratibhāso jñānarūpa-
tvāt san eva sāmānyam | tan na | yasmāt

T 283 1 b

jñānād avyatiriktam ca katham arthāntaram vrajet || 71 || 5

jñānasya rūpam katham arthānām sāmānyam | tasya teṣv abhāvāt |
tadbhāvādhyavasāyāt tathā bhrāntyā vyavahāra iti cet | tatra
tathājñānotpatteḥ kiṃ nibandhanam anāśrayasya cotpattau sa-
rvatra syāt | athavā jñānād avyatiriktam ekasmāt katham anyasya
punar jñānasya rūpam syāt vyaktyantarabhāvinah | tataś ca
jñānāntaram vyaktyantaram vā 'vyāpnuvat katham sāmānyam
syāt |

tasmān mithyāvikalpo 'yam artheṣv ekātmatāgrahaḥ |

na hy arthā vyatiriktenāvyatiriktena vā kenacid ātmanā sa-
mānāḥ | tathaiśam grahaṇam mithyāvikalpa eva |

itaretarabhedo 'sya bījam samjñā yadarthikā || 72 ||

yasya pratyāyanārtham samketah kriyate ' abhinnaśādhyān bhā-
vān atatsādhyebhyo bhedena jñātvā tatparihāreṇa pravarteteti ' so
'yam itaretarabhedas tasyaikātmatāpratibhāsino mithyāvikalpa-
sya bījam | tam eva gṛhṇan eṣa vikalpaḥ svavāsanāprakṛter evaṃ
pratibhāti | katham punar bhinnānām abhinnaṃ kāryam yena
tadanyebhyo bhedād abheda ity ucyate | prakṛtir eṣa bhavānām
yad

ekapratyavamarśārthajñānādyekārthasādhane |

bhede 'pi niyatāḥ kecit svabhāvenendriyādivat || 73 ||

2 °sāmānyānām A: sāmānyām B || 6 arthānām B:
arthāntarānām T || 9 athavā jñānād avyatiriktam,
etc. BK: rnam pa gcig tu na šes pa gcig dañ | t'a dad
pa ma yin pa, etc. T (i.e., ekākāra ekajñānam avyati-
riktam) || 18 bhedena BK: omitted in T || 19 ekātmatā-
pratibhāsino KT (gcig gi bdag ñid du snañ pa can):
ekatvapratibhāsino B || 22 bhedād abheda KT: bhe-
dābheda B ||

yathendriyaviṣayālokanaskārā ātmendriyamano'rthatatsamni- T 284 a 1
karṣā vā asaty api tadbhāvaniyate sāmānye rūpavijñānam ekaṃ

janayanti ' evaṃ śiṃśapādayo 'pi bhedāḥ parasparānavaye 'pi
prakṛtyaivaikam ekākāraṃ pratyabhijñānaṃ janayanti anyāṃ vā
5 yathāpratya*yam dahanagrḥādikāṃ kāṣṭhasādhyām arthakriyām ' B 10 b 1
na tu bhedāviśeṣe 'pi jalādayaḥ ' śrotrādivad rūpādivijñāne |

jvarādiśamane kāścit saha pra*tyekam eva vā | A 25 a 1
dṛṣṭā yathā vauśadhayo nānātve 'pi na cāparāḥ || 74 ||

yathā vā guḍūcivyaktyādayaḥ saha pratyekam vā jvarādiśamana-
10 lakṣaṇam ekaṃ kāryam kurvanti | na ca tatra sāmānyam ape-
kṣante | bhede 'pi tatprakṛtitvāt | na tadaviśeṣe 'pi dadhitrapusā-
dayaḥ | syad etat ' sāmānyam eva kiṃcit tāsu tathābhūtāsu
vidyate ' tata eva tad ekaṃ kāryam iti | tad ayuktam |

aviśeṣān

15 sāmānyasya

na sāmānyam

tatkāryakṛt | tasyāpi

avisēṣaprasaṅgataḥ |

tāsāṃ kṣetrādibhede 'pi

20 yadi hi sāmānyā jvarādiśamanam kāryam syāt | tasyāviśeṣād
vyaktinām kṣetrādibhede 'pi ciraśīghraprasāmanādayo viśeṣā
guṇatāratamyam ca na syāt | viśeṣe vā sāmānyasya svabhāva-
bbhedāt svarūpahānam |

dhrauvyāc ca

25 sāmānyasya

6 rūpādivijñāne B and apparently K: rūpādivijñāne T ||
9 guḍūci: sle tres T || 10 jvarādiśamanalakṣaṇam
all: jvarādiśamanādilakṣaṇam T || 12 dadhitrapusā-
dayaḥ: K comments on dadhy eva mandajātam dadhi-
trapusam | dadhi ca trapusaś ceti dvandvam anye
vyācakṣate || 20 tasyāviśeṣād all: tasmād aviśeṣād B ||

- T 284 b 1 yadi hy upakuryād anādheyaviśeṣasyānanyāpekṣaṇāt sakṛt sarvaṃ svakāryaṃ janayet | na vā tajjananasvabhāvam | vyaktayas tu kāladeśasaṃskāravaśena viśiṣṭotpattayo viśeṣavat kāryaṃ kuryur ity avirodhaḥ | tadvad arthā api kecit svabhāvabhede 'pi 5
- A 25 b 1 bhedād abhinnā ity ucyante 'ekena vā 'neko janito 'tajjanye*-bhyo bhedāt | kiṃ punar anena bhedalakṣaṇena sāmānyena svalakṣaṇaṃ samānam iti pratyeyam athānyad eva | kiṃ cātaḥ | yadi svalakṣaṇaṃ kathaṃ vikalpasya viśayaḥ | anyato vā katham 10 arthakriyā | svalakṣaṇe cānityatvādyapratīter atādrūpyam 'teṣāṃ cāvastudharmatā | naiṣa doṣaḥ | jñānapratibhāsiny arthe sāmānyasāmānādhikaraṇyadharmadharmivyavahārāḥ || yad etaj jñānaṃ vastusvabhāvagrāhiṇānubhavenāhitāṃ vāsanāṃ āśritya vikalpakam utpadyate 'tadviśayam api tadviśayam iva tadanu- 15 bhavāhitavāsanāprabhavaprakṛter adhyavasitatadbhāvasvarūpam abhinnakāryapadārthaprasūter abhinnārthagrāhīva tadanyabhedaparamārthasamānākāram | tatra yo 'rthākāraḥ pratibhāti bāhya ivaika ivānarthakriyākāry api tatkāriṇīva vyavahāriṇāṃ tathā-dhyavasāya pravṛtteḥ | anyathā pravṛtṭiyogāt | tad arthakriyā- 20 kāritayā pratibhāsanāt tadakāribhyo bhinnam iva 'na ca tat tattvaṃ parikṣānaṅgatvāt iti pratipādayiṣyāmaḥ | te 'rthā buddhitattvaṃ parikṣānaṅgatvāt iti pratipādayiṣyāmaḥ | te 'rthā buddhi-
- T 285 a 1 niveśinas tena samānā iti gr̥hyante 'kutaścid vyāvṛtṭyā pratibhāsanāt | na svalakṣaṇaṃ | tatrāpratibhāsanāt | ta eva ca kutaścid 25 vyāvṛtṭtāḥ punar anyato 'pi vyāvṛtṭimanto 'bhinnās ca prati-
- A 26 a 1 bhāntīti | svayam a*satām api tathā buddhyā upadarśanān

15 vikalpakam AK: kiṃ vikalpakam B: to vikalpa T adds bag c'ags, i.e., vāsanā || 19 vyavahāriṇāṃ ABK: K quotes another reading also, vyavahāribhir, and comments on vyavahāribhir ity adhyavasāyety anena pūrvasaṃ-bandhāt tṛtīyaiva kṛtā | na tu ṣaṣṭhī || 21 tadakāribhyo bhinnam iva AB: K reads apparently tadatatkāribhyo bhinnam iva, whereas T translates de ni byed pa dag la (for las) t'a dad pa lta bu ste, i.e., tatkāribhyo bhinnam iva || 26 api tathā buddhyā upadarśanāt BK: api buddhyā tathādarśanāt AT (kyañ blos de lta rston pai p'yir) ||

- mithyārtha eva sāmānyasāmānādhikarāṇyavyavahāraḥ kriyate |
sarvaś cāyaṃ svalakṣaṇānām eva darśanāhitavāsanākṛto viplava
iti tatpratibaddhajanmanām vikalpānām atatpratibhāsितve 'pi
vastuṇy avisamvādo maṇiprabhāyām iva maṇibhrānteh 'nānye-
5 ṣām 'tadbhedaprabhave saty api yathādṛṣṭaviśeṣānūsaraṇaṃ pa-
rityajya kiṃcitsāmānyagrahaṇena viśeṣāntarasamāropād dīpa-
prabhāyām iva maṇibuddheḥ | tena na vikalpaviśayeṣv artheṣv
arthakriyākāritvam | nāpi svalakṣaṇasyānityatvādyabhāvaḥ | ya-
smān nānityatvaṃ nāma kiṃcid anyac calād vastunaḥ | kṣaṇa-
10 pratyupasthānadharmatayā tasya tathābhūtasya grahaṇād etad
evaṃ bhavaty anityo 'yam anityatvam asyeti vā | taddharma-
tām evāvataranto vikalpā nānaikadharmavyatirekān samdarśa-
yanti | na ca te nirāśrayās tadbhedadarśanāśrayatvāt | nāva-
studharmatā tatsvabhāvasyaiva tathā khyāteḥ | vastunas tu
15 nānaikavyatirekagraho vibhramaḥ syāt | tasyaikānekakāryakāri-
ṇas tathābhāvajijñāsāsu tathābhāvakhyāpanāya tathākṛtasthiti-
tvāt | na vastubhedāt | tasyāikasyānekatvāyogāt | anekasya ca
ekatvāyogāt | vyatirikta*sya ca niśedhāt | teṣāṃ prakṛtibhedād
yathā*vastu śabdārthābhyupagame sāmānādhikarāṇyāyogāt | ta-
20 dupādher ekasya dvābhyām abhidhānād adoṣa iti cet | anupa-
kāriṇi pāratantryāyogād anupādhiḥ | pāratantrye ca janyaja-
nakabhāvāt sahānavasthiter dvayor anabhidhānam | ekasya bu-
ddhyādhyāhāre na vastuviśayaḥ śabdaḥ syāt | buddhipratibhāsa-
viśayatve ca sarvaṃ tathāivāstu | tathā bhinnopādhimata ekasya
25 grahaṇe 'pratibhāsanāt | upakāryopakāriṇor apy upādhitadvatoḥ
sahāvasthānād adoṣa iti cet | na | niṣpannasya pāratantryābhā-
vād anupādhitvam | nāniṣpannasya svarūpāsiddheḥ | sarvathā-
sat pāratantryam iti kalpanāropitaṃ kṛtvā vyavahāre sarvathā
saiva kiṃ na buddhir anuvidhīyate | ekaśabdapramāṇena viśa-
30 yīkaraṇe vastubalād aśeṣākṣepāt tadanyavaiyarthyaṃ ca na syāt |

T 285 b 1

A 26 b 1

B 11 a 1

9 anyac B: anyatra A: anyac is apparently omitted by K
and T || 11 asyeti vā K: asyeti ca AB || 16 tathābhā-
vajijñāsāsu all: tajjijñāsāsu B || 20 tadupādher
ekasya dvābhyām abhidhānād A (in margine) K: tadu-
padhir ekasyābhidhānād B: k'yad par de dag dañ
ldan pa gcig brjod pai p'yir T || 30 aśeṣākṣepāt AB:
k'yad par malus pa 'p'ans pai p'yir T, which adds, in or-

buddhipratibhāsasya nirvastukatvāt vastusāmarthyabhāvinām
doṣāṇām aprasaṅgaḥ | tadabhinnaṃ ekākāraṇīyakaṇe 'py ani-
ścitānyākāram ākārantarasākāṅkṣabuddhigrāhyaṃ bhinnasābdā-
rthopasaṃhāre 'py abhinnaṃ buddhau pratibhātīti sāmānyavi-
śeṣaṇaviśeṣyabhāvasāmānādhikarāṇyāni yathāpratīti na virudhya- 5
nte | dharmadharmibhedo 'py asya | anekārthabhedasam-
bhavaḥ tadekārthabhedavidhipratīṣedhajijñāsāyām tad eva vastu
pratikṣiptabhedāntareṇa dharmasābdena saṃcodya buddhes tathā-
pratibhāsanād vyatiriktaṃ dharmam ivāviśeṣeṇāparam asya sva-
bhāvaṃ dharmitayā vyavasthāpya pradarśyate | tāvatā cāmśena 10
dharmadharmiṇor bhedād bhedavativā buddhiḥ pratibhāti | na
vastubhedāt | yathoktadoṣāt | tathābhūtabhedabāhulyacodanayā
vacanabhedah saḍhyasā* dhanabhedas ca tatsvabhāvasamāśrayair
dharmapratibhāsabhedais tatsvabhāvapratipattaye kriyata iti |

tatsvabhāvagrahād yā dhīs tadarthevāpy anarthikā | 15
vikalpikā 'tatkāryārthabhedaniṣṭhā prajāyate || 76 ||
tasyām yad rūpaṃ ābhāti bāhyam ekam ivānyataḥ |
vyāvṛttam iva nistattvaṃ parikṣānaṅgabhāvataḥ || 77 ||
arthā jñānaniviṣṭās te yato vyāvṛttirūpiṇaḥ |
tenābhinnā ivābhānti vyāvṛttāḥ punar anyataḥ || 78 || 20
ta eva teṣāṃ sāmānyasāmānādhāragocaraiḥ |
jñānābhidhānair mithyārtho vyavahāraḥ pratanyate || 79 ||
sa ca sarvaḥ padārthānām anyonyābhāvasamāśrayaḥ |
tenānyāpohaviṣayo vastulābhasya cāśrayaḥ || 80 ||
yatrāsti vastusaṃbandho yathoktānumitau yathā | 25
nānyatra bhrāntisāmye 'pi dīpatejo maṇau yathā || 81 ||
A 27 b 1 tatraikakāryaḥ 'neko 'pi tadakāryānya*tāśrayaiḥ |

der to increase clearness, the term viśeṣa (aśeṣaviśeṣākṣepāt): K,
on his side, explains this expression with aśeṣadharmākṣepāt ||

2 doṣāṇām A and apparently K: omitted in BT || 7 anekār-
thabhedasambhavaḥ A (in which the words sambhavaḥ, along
with the following anekārthabhedas are written in margine) BK: don
du m a l a s t ' a d a d p a l a T, i.e., anekārthabhedas || 11 iva
all: missing in B ||

- ekatvenābhidhājñānair vyavahāraṃ pratāryate || 82 ||
 tathānekakṛd eko 'pi tadbhāvaparidīpane |
 atatkāryārthabhedena nānādharmā pratīyate || 83 || T 286 b 1
 yathāpratītikathitaḥ śabdārtho 'sāv asann api |
 5 sāmānādhikaranyam ca vastuny asya na sambhavaḥ || 84 ||
 dharmadharmivyavasthānaṃ bhedo 'bhedaś ca yādṛśaḥ |
 asamikṣitatattvārtho yathā loke pratīyate || 85 ||
 taṃ tathaiva samāśritya sādhyasādhanaśamsthitiḥ |
 paramārthāvatārāya vidvadbhir avakalpyate || 86 ||
 10 saṃsṛjyante na bhidyante svato 'rthāḥ pāramārthikāḥ |
 rūpaṃ ekam anekaṃ ca teṣu buddher upaplavaḥ || 87 ||
 bhedaś tato 'yam bauddhe 'rthe sāmānyam bheda ity api |
 tasyaiva cānyavyāvṛtṭyā dharmabhedāḥ prakalpyate || 88 ||
 sādhyasādhanaśamkalpe vastudarśanaśānitāḥ |
 15 bhedaḥ sāmānyasaṃsṛṣṭo grāhyo nātra svalakṣaṇam || 89 ||
 samānabhinnādyākārair na tad grāhyam kathamcana |
 bhedānām bahubhedānām tatraikasminn ayogataḥ || 90 ||
 tadrūpaṃ sarvato bhinnam tathā tatpratipādikā |
 na śrutiḥ kalpanā vāsti sāmānyenaiva vṛttitāḥ || 91 ||
 20 iti saṃgrahaślokāḥ | kiṃ punaḥ kāraṇam svalakṣaṇe śabdā na
 prayu*jjyante | yasmāt | B 11 b 1
 śabdāḥ saṃketitam prāhur vyavahārāya sa smṛtaḥ |
 tadā svalakṣaṇam nāsti saṃketas tena tatra na || 92 ||
 na hi śabdā asaṃ*ketitam artham prakāśayanti | saṃketaś ca A 28 a 1
 25 vyavahārārtham kriyate ' api nāmetaḥ śabdāt kṛtasamketād
 uttarakālam imam artham pratipadyeteti | na ca prākṛtasam-
 bandhasyaikatra svalakṣaṇe śabdasya paścād prayogo yuktaḥ |
 tasya deśakālavaktibhedānāskandanāt | tasmān na svalakṣaṇe
 samayaḥ | sāmānyam tarhi vyatiriktaṃ avyatiriktaṃ vā vyāpi
 30 śabdair abhidhīyate | tan na vyavahārakālābhāvadoṣaḥ | naitad T 287 a 1
 asti | yasmāt
 api pravarteta pumān vijñāyārthakriyākṣamān |

tatsāadhanāyety artheṣu samyojyante 'bhidhāyakāḥ || 93 ||

na khalu vai vyasanam evaital lokasya yad ayam asaṃketayann
aprayuñjāno vā śabdān duḥkham āsīta | kiṃ tarhi | sarva evāsyā-
vadheya ārambhaḥ phalārthaḥ | niṣphalārambhasyopekṣaṇīya-
tvāt | tad ayam śabdān api kvacin niyuñjānaḥ phalam eva kiṃ-
cid ihituṃ yuktaḥ | tac ca sarvaṃ tyāgāptilakṣaṇam iṣṭāniṣṭa-
yoh | tenāyam iṣṭāniṣṭayoh sādhanam asāadhanam ca jñātvā tatra
pravṛttinivṛtti kuryām kārayeyam veti śabdān niyuñjīta niyoge
vādriyeta | anyathopekṣaṇīyatvāt |

tatrānarthakriyāyogyā jātiḥ

A 28 b 1

na hi jātiḥ kvacid vāhadohādāv upatiṣṭhate | na ca tādrśaṃ pra-
karaṇam antareṇa loka śabdaprāyo*go vyavahāreṣu | vyakter aśa-
kyacodanātvāl lakṣitalakṣaṇārthaṃ jāticodaneti cet | aśabdacodite
saty api sambandhe katham pravarteta | na hi kaścid daṇḍam
chindhīty ukte daṇḍinaṃ chinatti | nāpy asaṃbhavād vyaktau pra-
vṛttiḥ | evaṃ hy asaṃbaddhapralāpī syāt | na tato 'nyatra pravṛttir
balivardadohacodanāvat | na cārthāntaracodanānārthāntarasya la-
kṣaṇam | na hi sambandhe saty api daṇḍaśabdād daṇḍini prati-
pattiḥ | aniyatasambandhatvāt tatra neti cet | tat tulyam jā-
tāv api | vyaktinām apāye kevalāyā jāter avasthānāt | bhrātrā-
diśabdās tu sambandhiśabdatvād ākṣipeyuḥ param | na tathā
gotvādiśrutayaḥ sambandhivācinyah | apetavyaktinām api jāti-
nām tacchrutibhyo nityam anugamanaprasaṅgāt | sarvadā tatsam-
bandhayogyatāpratīter iṣṭam eveti cet | sarvadā tarhi gośa-
bdād apravṛttiḥ | sahitāsahitāvasthayor viśeṣeṇānākṣepāt | vya-
ktisambandhinyā jāteś codanād adoṣa iti cet | sāpi tarhi tadviśe-
ṣaṇatvenāvasthitā vyaktir ākṣiptaiveti tadvān abhidheyaḥ syāt |
na ca jātivyaktyoh kaścit sambandho 'nyonyam ajanyajanaka-
tvenānupakārāt | tato lakṣaṇam apy ayuktam | tasmān na jātau
śabdaniveśaṇam phalābhāvāt | evaṃ tarhi |

A 29 a 1

tadvā*n alam

3 duḥkham āsīta: sdug bśāal par agyur T. Cf. the In-
trod., p. XXXIV || 5 tad ayam śabdān up to anyathopekṣa-
ṇīyatvāt missing in B || 29 jātau AT: jāti° B ||

arthakriyāsv iti tatra śabda niyojyate |

sa ca |

sākṣān na yojyate kasmād

yadi vyaktau śabdaniveśanam phalavat | sa ca śabdaḥ kasmāt sā-
5 kṣād vyaktiṣv eva na niyujoyate | kiṃ tatrānyena vyavadhinā |

ānantyāc ced idam samam || 94 ||

syād etad ānantyād vyaktinām aśakyah śabdena sambandhaḥ
kartum | evaṃ satīdam ānantyam tadvaty api samānam | jātyā-
pi hi viśiṣṭā vyaktaya eva vaktavyā ity akṛtasambandhasyāna-
10 bhidhānād avaśyam tatra sambandhaḥ karaṇīyah | sa ca na śa- T 288 a 1
kyate | tatsambandhini karaṇāt tatrāpi kṛta eveti cet | uktam
atra 'sambandhe 'py ekatra kṛtād anyatrāpratītiḥ 'na ca sam-
bandho 'stīti | api ca |

tatkāriṇām atatkāribhedasāmye na kiṃ kṛtaḥ |

15 yām arthakriyām adhikṛtyāyam artheṣu śabdān niyūṅkte 'tat-
kāriṇām arthānām anyebhyo bhedāt tatraiva caīṣām abhede kiṃ
na śabdaḥ prayujyate |

tadvaddoṣasya sāmīyāc ced astu jātir alam parā || 95 ||

syād etat 'anyavyāvṛtte 'pi śabdārthe vyāvṛttiviśiṣṭasya tadvato '
20 bhidhānān na tadvatpakṣād viśeṣaḥ | ko hy atra viśeṣo vyāvṛttir

5 kasmāt....na niyujoyate A: kasmān na.... niyu-
jyate B || 7 The Tibetan translation of the sentence syād etad...
kartum is gal te ādi sñam du bsal ba rnam s ni mt'a'
yas pai p'yir smras brjod par mi nus so sñam du
sems na. Sense unchanged || 12 So all: sambandhe 'py eka-
tra missing in B || 17 The text on which the Tibetan translator based
himself for the rendering of the passage yām arthakriyām.... śab-
daḥ prayujyate, seems to have been different. The Sanskrit original
corresponding to the words don byed ba gañ gi dbañ du byas
nas don rnam s gñan dag las t'a dad pai p'yir | de dag
gi t'a dad pa k'o na la sgra ci ste mi sbyor was appa-
rently yām arthakriyām adhikṛtyārthānām anyebhyo
bhedāt teṣāṃ bhede kiṃ na śabdaḥ prayujyate | or
somewhat like so ||

A 29 b 1 jātir vyāvṛttimān jātimān iti | astu nāma tadvaddoṣaḥ | jātir
B 12 a 1 anyā mā bhūt | jātim api hy abhyupagacchatā 'vaśyaṃ bhāvā-
nām bhedo 'bhyupaganta*vyah | tadabhāve* tasyā apy abhāva-
prasaṅgāt | sa caikasmād bhedas tadanyeṣām abhedas tadvi-
śiṣṭeṣv artheṣu pratipattir astu | sarvathā doṣaparihārasya ka- 5
rtum aśakyatvāt | arthāntarābhyupagame prayojanābhāvāt | ta-
darthasyānyena sādhanāt | tadabhyupagamasya cāvaśyaṃ bhā-
vitvāt | api ca |

tadanyaparihāreṇa pravarteteti ca dhvaniḥ |
ucyate tena tebhyo 'syāvyavacchede katham ca saḥ || 96 || 10

śabdaṃ hy eṣa prayuñjāno 'rtheṣv anīṣṭaparihāreṇa pravarteteti
ca prayuñkte | tatrānyatra ca pravṛtṭyanuññāyām tannāmagra-
haṇavaiyarthīyāt | pravṛtṭtinivṛtṭtyanuññāyām caikacodanā'nādarād
T 288 b 1 avacanam eva syād anyavyāvṛtṭtyanabhidhāne | tasmād ava-
śyaṃ śabdena vyavacchedaś codanīyaḥ | sa cābhinnas tadanyeṣv 15
iti jātiddharmo 'py asti | tan niyatābhyupagamam niyatacodanam
jātyarthaprasāddhanam ca parityajyārthāntarakalpanam kevalam
anarthanirbandha eva | yathākalpanam asyāyogāt | na vai vyavac-
chedo na kriyate | pravṛtṭtiviśayaṃ tu kathayadbhir jātir uktā |

vyavacchedo 'sti ced asya nanv etāvat prayojanam | 20
śābdānām iti kiṃ tatra sāmānyenāpareṇa vah || 97 ||

A 30 a 1 nanūktam pravṛtṭtiviśayaḥ pradarśyate iti | uktam idam | ayu-
ktam tūktam | tathā hi na sā pravṛtṭtiyogyeti nivedi*tam etat |
taddvāreṇācodite pravṛtṭtir api pratyuktā | tadvaccodane ca
vyavadhānam | jātitadvatoḥ pravṛtṭtiviśayatve vyāvṛtṭtitadva- 25
ntau kiṃ neṣyete | vyāvṛtṭter avastutvenāsāddhanatvāc cet | tat
tulyam jāteḥ | tadvataḥ sādhanād adoṣa iti cet | tulyam tad vyā-
vṛtṭtimataḥ | avastugrāhī ca vyāvṛtṭtivādinām śābdaḥ pratyayaḥ |

4 sa BK: sa eva A || 11 pravarteteti ca A: ca missing
in B || 15 śabdena omitted by T || vyavacchedaś AT:
anyavyavacchedaś BK || 18 anarthanirbandha KT:
anarthanibandha A: anarthanibandhana B || 24 So all:
taddvāreṇā codite vṛtṭtir apy uktā B || tadvaccodane
ca A: tadvaccodane 'pi B || 28 vyāvṛtṭtivādinām AB:
Itog pasmra barnams kyi ltar na T, i.e., vyāvṛtṭtivā-
dinām iva ||

- sa vibhramavaśād akārake 'pi kārakādhyavasāyī pravartayati |
vastusamvādas tu vastūtpattyā tatpratibandhe sati bhavati |
anyathā naivāsti | vastūtpatter abhrāntir iti cet | na | atatpra-
tibhāsinas tadadhyavasāyāt | maṇiprabhāyām maṇibhrāntidar-
5 śanena vyabhicārāc ca | bhrānter avastusamvāda iti cet | na | T 289 a 1
yathoktenaiva vyabhicārāt | vitathapratibhāso hi bhrāntilakṣa-
ṇam | tannāntariyakatayā tu samvādo na pratibhāsāpekṣī | vas-
tuni tu yathābhāvam arpitacetasaḥ pravṛttau grāhyasya sāmā-
nyasyānarthakriyāyogyatvād apravṛttili | anyatra ca pravṛttāv
10 atiprasaṅgaḥ | tadvadgrahaṇe ca sāmānyavaiyarthiādayaḥ pro-
ktāḥ | jātigrahaṇe 'pi sambandhāc chliṣṭābhāsā buddhiḥ pravarta-
yatīti cet | tadā na jātir na tadvān ekasyāpi svabhāvasthiter
agrahaṇād iti paravāda evāśritāḥ syāt | evaṃ * tarhy anvayinaḥ A 30 b 1
kasyacid arthasyābhāvāt prakṛtibhinneṣv artheṣu tad evedam iti
15 pratyabhijñānam na syāt | naiṣa doṣaḥ | yasmāt |

jñānādyarthakriyām tām tām dṛṣṭvā bhedē 'pi kurvataḥ |
arthāms tadanyaviśleṣaviśayair dhvanibhiḥ saha || 98 ||
saṃyojya pratyabhijñānam kuryād apy anyadarśane |

- uktam etat ' bhedē 'pi bhāvās tulyārthakriyākāriṇaś cakṣurādivad
20 iti | tām ekām jñānādikām arthakriyām teṣu paśyato vastudhar-
matayaivānyebhyo bhidyamānā bhāvās tadvyāvṛttiviśayadhva-
nisamsrṣṭam tad evedam iti svānubhavavāsanāprabodhena sam-
srṣṭabhedam mithyāpratyayam janayanti | anyathā na bheda-
samsargavatī buddhiḥ syāt | yathā daṇḍiṣu | na hi tatraikada-
25 ṇḍayoge 'py anyatra sa evāyam iti bhavati | kiṃ tarhi | tad iheti | T 289 b 1
na caivam pratyabhijñānam | kiṃ tarhi | tad evedam iti | tan na
tad ekam anekatra paśyato 'pi bhedasamsargavad yuktam | vi-

4 maṇiprabhāyām all: prabhāyām T || 10 atipra-
saṅgaḥ A and may be K: atiprasaṅgāt BT || 12 svabhāva-
sthiter agraṇāt all: svabhāvasthitigrahaṇāt B ||
19 tulyārthakriyākāriṇaś B: tulyārthakāriṇaś A and
apparently T (don ḍra ba dag byed pa yin te) || 23 mi-
thyāpratyayam AB and apparently K: mithyā is omitted by T,
which gives pratyayam only || 25 tatraikadaṇḍayoge all:
tatraiva daṇḍayoge B || iti bhavati A: bhavati miss-
ing in B ||

bhramabalāt tu tathā jñāne na virodhaḥ | nimittābhāvād vibhramo
'yukta iti cet | ta eva bhāvās tadekārthakāriṇo' nubhavadvāreṇa
prakṛtyā vibhramaphalāyā vikalpavāsanāyā hetutvān nimittam |
marīcikādiṣv api hi jalādibhrāntes tāv evābhinnākāraparāma-
B 12 b 1 rśapratyayani*mittānubhavanānau bhāvau kāraṇaṃ bhinnāv 5
A 31 a 1 api | * na hi tatrānyad eva kiṃcit sāmānyam asti yat tathā
pratīyeta | sattve vā sadarthagrāhiṇi buddhir bhrāntir na syāt |
abhūtākārasamāropād bhrāntir iti cet | na tarhi sā tatsāmā-
nyagrāhiṇi | yam eva khalv ākāram iyam āropayati sa evāsyā
viṣaya iti | aviṣayikṛtasyāśakyasamāropāt | ākārantaravat | sa 10
ca tatra nāstīty asāmānyam | sati sāmānyagrahaṇe tadāropo
nānyathā 'tiprasaṅgād iti cet | saty ekakāryakārigrāhaṇa iti
kiṃ neṣyate | avaśyam cecchatāpi sāmānyam vyaktinām eka-
kāryajananaśaktir eṣṭavyā | tatas ta evānyebhyo bhidyamānās
tādṛśaṃ pratyayaṃ janayantīti kim atra sāmānyena | yathā- 15
bhāvam evāsaṃsṛṣṭabhedam kiṃ na pratyeti cet | aśaktir eṣā
vikalpānām avidyāprabhavāt | na vai bāhyāpekṣā eva bhrāntayo
bhavanti | kiṃ tu viplavād āntarād api keśādivibhramavat | avi-
T 290 a 1 dyodbhavād viplavatve cakṣurvijñānādiṣv api prasaṅgaḥ | na |
tasyā vikalpalakṣaṇatvāt | vikalpa eva hy avidyā | sā svabhā- 20

1 vibhramabalāt B: vibhramavaśāt A || 4 api
hi A: hi missing in B || 5 °jananau AB: °janakau K ||
10 viṣaya iti A: iti missing in B and in T || °samāropāt BT:
°samāropatvāt A || 11 tadāropo all: tadākārāropo A ||
16 pratyeti cet A: pratyeti cet B || 17 avidyāpra-
bhavāt: ma rig pai mt'us T. According to K, followed by the
Tib. version, the word prabhava is here used in the sense of prabhā-
va (prabhāva eva prabhavaśabdenoktaḥ K) || 19 ca-
kṣurvijñānādiṣv api prasaṅgaḥ ABK: mig la sogs pa
la yañ t'al bar agyur ro že na (i.e., cakṣurādiṣv api
prasaṅgaḥ) T || 20 In the division of the complex tasyāvikal-
palakṣaṇatvāt I have followed the interpretation of K, according to
whom tasyā is a feminine genitive to be referred to the precedent avi-
dyā. Just the contrary is the interpretation given by the Tibetan transla-
tor, who took tasya for a masculine genitive and instead of vikalpa-
lakṣaṇatvāt read avikalpalakṣaṇatvāt (de'i mts'an
ñid ni rnam par rtog pa med pai p'yir ro). In this case
tasya is to be intended in the sense of indriyajñānasya. From the
point of view of the sense, these two interpretations are equally possible ||

- venaiva viparyasyati | naivam indriyajñānāni vikalpakāni | na
vā teṣv apy eṣa doṣo 'dvayānām dvayanirbhāsād iti vakṣyāmaḥ |
sarveṣāṃ viplave 'pi pramāṇatadābhāsavyavasthā 'ā āśraya-
parāvṛtte* r arthakriyāyogyābhimatasamvādanāt | mithyātve 'pi A 31 b 1
5 praśamānukūlatvān mātṛsamjñādivat | marīcikāyām jalajñānasyā-
nyasya ca bhinnabhāvotpatter vibhramasya cāviśeṣe 'py abhi-
matārthakriyāyogyāyogyotpatter arthasamvādetarau | ayogyāt
katham utpattir iti cet | vikalpānām arthapratibandhaniyamā-
bhāvāt | na hi vikalpā yathārtham eva jāyante | sati marīcikā-
10 darśane jalabhrāntir iti tadudbhavety ucyate 'na tu yathāsva-
bhāvam ajalavivekinārthena svabhāvānukārapratyarpaṇena jana-
nāt | sā tu viśeṣalakṣaṇāpātāvāt pratyayāpekṣiṇā svavāsana-
prabodhena janyate | tasmād bhinnabhāvajanmano vikalpavi-
bhramāt tad evedam iti pratyabhijñānam na vyatiriktasya sā-
15 mānyasya darśanāt 'nāvyatiriktasya 'vyaktivad ananvayāt | api
ca |

parasyāpi na sā buddhiḥ sāmānyād eva kevalāt || 99 ||

na hi paro 'py enām buddhiṃ kevalasāmānyabhāvinīm vaktum
arhati |

- 20 nityam tanmātravijñāne vyaktyajñānaprasaṅgataḥ | T 290 b 1
yadi hi nityam anayā buddhyā sāmānyam eva gr̥hyeta 'apratī-
taiva vyaktiḥ syād anena jñānena |
tadā kadācit sambaddhasyāgr̥hītasya tadvataḥ || 100 ||
tadvattānīścayo na syād vyavahāras tataḥ katham |
25 yadā sāmānya*grāhiṇo vijñānasya na bheda ālambanabhāveno- A 32 a 1

1 naivam AK: na caivam B || 4 mithyātve 'pi A:
mithyātve 'pi vā B || 6 bhinna° AK: vibhinna° B ||
7 abhimatā° A: abhipretā° B and may be K || 10 marī-
cikādarśane BT: marīcikādidarśane A || 11 na tu
yathāsvabhāvam B: na yathāsvabhāvam AK || 13 bhin-
nabhāvajanmano all: bhinnajanmano B || 14 So all: be-
fore tad evedam iti T adds ak'rul pa las, as if the reading
of the Tibetan translator was tad evam iti bhrāntiā pratyā-
bhijñānam ||

payujyate ' tadā na tau kadācid api śliṣṭau grhītāv itīdam asya
sāmānyam ayam vā tadvān iti na syāt | tathā ca tatpratipattyā
tadvati pratipattir na syād arthāntaravat |

ekavastusahāyās ced vyaktayo jñānakāraṇam || 101 ||

syād etad bhavanti vyaktayas tasyāmbanabhāvena kāraṇam na 5
tu kevalāḥ | yadā punar āsām ekaṃ sahakārya asti tadā tatsahitā
grhyanta iti |

tad ekaṃ vastu kiṃ tāsām nānātvam samapohati |
nānātvāc caikavijñānahetutā tāsu neṣyate || 102 ||

kiṃ vai teṣām bhedānām tenaikena nānātvam nirākriyate | 10
nānātvam hi teṣv ekavijñānakāraṇatve kāraṇam ucyate |

anekaṃ api yady ekaṃ apekṣyābhinnabuddhikṛt |

na brūmo ' nekaṃ ekaṃ pratyayaṃ na janayati bhedād iti |
na bhedo janana virodhī | kiṃ tarhi | kaivalyam | tenaikena
sahitā janayanty eva | evaṃ tarhi | 15

tābhir vināpi pratyekaṃ kriyamāṇām dhiyaṃ prati || 103 ||
tenaikēnāpi sāmāthyam tāsām nety agraho dhiyā |

katham idānīm vyaktīnām tatra jñāne sāmāthyagatiḥ | pratyek-
kaṃ tāsām abhāve 'pi tadbhāvāt | asati sāmānye 'bhāvād ita- 20
rathā ca bhāvāt | naiṣa doṣaḥ | yathā nilādiṣv ekāpāye 'pi ca
kṣurvijñānaṃ bhavattīti | na samūhe 'pi teṣām asāmāthyam |
tathehāpi pratyekaṃ ekāpāye 'pi bhavati*ti na sarvadā 'sā-
marthyam | viśama upanyāsaḥ | tathā hi |

T 291 a 1
A 32 b 1

10 The Tibetan translation of the passage kiṃ vai....ucyate
is gcig pu des de rnam kyī t'a sñad pa (read t'a dad pa)
ñid sel tam | ci ste t'a dad pa ñid ni de dag la gcig
gi rnam par šes pa mi bskyed pa ñid kyī rgyu yin
par brjod do | Instead of ekavijñānakāraṇatve, as we read
in A and K, B has ekajñānakāraṇatve. The form vijñāna
for jñāna is confirmed also by the Tib. version (rnam par šes pa),
which, on its side, renders akāraṇatve by mi bskyed pa ñid,
i.e., anutpādana ||

nīlāder netravigjñāne prṥhak sāmārthyadarśanāt || 104 ||
śaktisiddhiḥ samūhe 'pi naivaṃ vyakteḥ kathamcana |

nīlādīnām hi cakṣurvijñāne pratyekam api sāmārthyam * drṣṭam B 13 a 1
iti samūhe 'pi śaktir aviruddhā | tathā na kadācid vyaktayaḥ
5 sāmānyanirapekṣā anvayi vijñānam janayanti | tasmād asama-
rthā eva vyaktayas tatreti na tena grhyeran |

tāsām anyatamāpekṣam tac cec chaktam na kevalam || 105 ||

athāpi syāt ' na vemarahitaḥ kuvindaḥ paṭam karoti pratyekam |
vemābhāve 'pi kuvindaḥ karotīti na tata eva paṭotpattiḥ | ta-
10 thā na kevalam ekaikavyaktyapāye vijñānotpattāv api sāmānyam
taddhetuḥ | kiṃ tarhi | vyaktīnām ekām kāmcid apekṣya vijñā-
nam utpādayati | evaṃ sati |

tad ekam upakuryus tāḥ katham ekām dhiyam ca na |

bhinnānām hy arthānām ekārthopakriyā virodhīti sarvo ' yam
15 ārambhah | tās ced vyaktayo bhinnā apy ekam sāmānyam upa-
kurvanti ' kaḥ punar āsām vijñānenāparādhaḥ kṛto yat tan nopa-
kurvanti | kim antargaḍhunā sāmānyenā | yathā ' sambhinnānām
apy ekasāmānyopakaraṇaśaktiḥ ' evaṃ tad evaikam vijñānam
kurvantu | kiṃ ca |

20 kāryaś ca tāsām prāpto 'sau jananam yad upakriyā || 106 ||

na hy anatiśayam ātmānam asya pūrvavad bibhrataḥ * kaścid A 33 a 1
upakārako nāma | atiprasaṅgāt | arthāntarajanane 'pi tasya T 291 a 1
kiṃ tena | tasya tadāśrayatve ' nupakāriṇaḥ ko ' yam āśrayā-
śrayibhāvaḥ | atiprasaṅgo vā | upakāre 'pi tatraiva tatprati-
25 bandha iti kim anyas tatkarāṇāt tadupakārī | tadapekṣasyāśraya-
sya tadupayoge ' nupakāryatve keyam apekṣā nāma | tadutpatti-
dharmā bhāvaḥ svabhāvapratibandhād apekṣate nāma ' anādhe-

9 paṭotpattiḥ all: utpattiḥ B || 11 kiṃ tarhi | vya-
ktīnām AT: tāsām vyaktīnām B || 17 kim A: kiṃ tenā-
sam B || ' sambhinnānām A: bhinnānām BT || 18 °pa-
karaṇaśaktiḥ A: °pakāraśaktiḥ B || 27 tadutpatti-
dharmā B: tadutpattidharmabhāvaḥ AK: the Tib. version
renders this expression by the words de las skye bai c'os can ni ||

yātiśayātmā parair apekṣate ceti vyāhatam etat | tasmād yah
 kaścit kasyacit kvacit pratibandhaḥ sa sarvo janyatāyām evā-
 ntarbhavati | parabhāvotpādane tadanupakārāt | akimcitka-
 rasya cānupakārāt | tasmād vyaktyupakṛtasya sāmānyasya vi-
 jñānajanane vyaktam asya tatkāryatānuyujyate | kevalasya sā- 5
 marthye 'pi vyaktinām kvacid apy atra sāmārthyāsiddheḥ agrā-
 hyatvam | samarthā vyaktayo vijñāne pratibhāsanād iti cet |
 katham asiddhopakārāṇām pratibhāsa iti sa eva sāmānyā-
 bhyupagame cintyate | yasmān nānupakārako visayo 'tipra-
 saṅgāt | nāviśayasya vijñāne pratibhāsaḥ | * anupakārakasyāvi- 10
 ṣayatve 'tītānāgatādīnām aṣiṣayatvam asatām upakārāsāmārthy-
 ād iti cet | bhavantu nāma tadviśayāṇi nirviśayāṇi | nirviśayatve
 'pi tadanukārī pratibhāsaḥ tadrūpānubhavāhitavāsanotpatter
 ātmabhūta eva vijñānasya | bhāvābhāvānuvidhānāc ca sāmārthya-
 m na pratibhāsanāt | apratibhāsinō 'pi vyaktivyatirekeṇa sāmā- 15
 nyasya bhāvāt | pratibhāsinām api keśādiviplavānām abhāvāt |
 abhinnapratibhāsā dhīr na bhinneṣv iti cen matam |
 na brūmo 'nekaṁ ekakāryakṛṇ na bhavatīti | kim tarhi | na
 bhinneṣv artheṣv arpitataḍākārā buddhir abhinnapratibhāsinī
 syāt | na vai sāmānyagrāhiṇīṣu svalakṣaṇapratibhāsaḥ 'tadabhāve 20
 'pi tāsām bhāvāt 'ākārāntareṇa ca svajñāne pratibhāsanāt |

1 anādheyātiśayātmā parair apekṣate A (parair
 is, in this case, the subject of the preceding anādheyā°): anādhe-
 yātiśayātmā ca parair apekṣate B: K seems to have had
 before him anādheyātiśayātmāpekṣate ca parān, which
 reading is in close accordance with the Tib. gzan dag la lto so ||
 2 kaścit kasyacit kvacit BK: kasyacit kaścit A ||
 5 The verb anuyujyate is not represented in the Tib. version ||
 6 sāmārthye 'pi vyaktinām AT: tatsāmārthye vya-
 ktinām B || 11 'tītānāgatādīnām ABK: ādas pa la
 sogs pa T, i.e., 'tītādīnām || 12 bhavantu nāma ta-
 dviśayāṇi nirviśayāṇi AK: bhavantu nāma tajjñānā-
 ni nirviśayāṇi B. The Tibetan translator must have had before him
 the same reading as B: de dag gi šes pa rnam s yul med du
 zad moñ || 19 bhinneṣv artheṣu AKT (don't'a dad pa
 rnam s la): bhinneṣu padārtheṣu B || 21 svajñāne ABK:
 the Tib. translator had apparently in his text svavijñāne, as is plain
 by his rendering this expression by rañ gi rnam par šes pa la ||

- anekākārāyogād ekasyātiprasaṅgāc ca | tasmān neyaṃ bhinnā-
rthagrahīṇy abhinnā pratibhāti tadudbhavā | atatpratibhāsiny
apy adhyavasāyavibhramād vyavahārayati lokam | sa tu
5 tasyāṃ pratibhāsamāna ākāro nārtheṣv asti | anyatra bhedād a-
bhedinah | sa cārūpaḥ | tam evaiṣā grhṇatī tathā viplavata ity
uktaṃ prāk | api ca | vastusāmānyavādino 'pi hi bhinnā eva vya-
ktayaḥ | katham tāsṃ abhinnākārā buddhir iti tulyaṃ codyam |
na tulyaṃ tatrābhinnasya sāmā*nyasya sadbhāvāt | nanu ta- A 34 a 1
10 tasyābhāsaḥ sato 'pi na lakṣyate | sā hi varṇasaṃsthānaprati-
bhāsavatī vibhāvyate | na cedṛśaṃ sāmānyam | na ca tato vya-
tiriktaḥ kaści*d abhinna ākāro 'sti | ākṛtisāmānyavādino 'pi viśe- B 13 b 1
ṣavat tasyāvyatirekāḍ arthāntare 'vṛttir iti bhedān nābhinnapra-
tibhāso yujyate | athavāstu

pratibhāso dhiyāṃ bhinnah samānā iti tadgrahāt || 107 ||

- 15 naiva tāsṃ abhinnah pratibhāso 'sti samānā iti grahāt | na hy
ekasmin pratibhāse samānā iti yuktaṃ | kiṃ tarhi | tad eveti |
dvayasya grahaṇād adoṣa iti cet | tathāpi tad iheti syāt | na sa- T 292 b 1
mānā iti | tad eva tāsāṃ sāmyam iti cet | katham anyonyasya
sāmyam | tatsaṃbandhād iti cet | na | apratibaddhasya saṃba-
20 ndhāyogāt | atiprasaṅgāc ca |

katham tā bhinnadhīgrāhyāḥ samāś ced

1 The phrase anekākārāyogād ekasyātiprasaṅgāc ca has been rendered by the Tib. translator by the words gcig la rnam pa du ma mi ruñ bai p'yir dan | ha can t'al bar agyur bai p'yir ro || 3 The words sa tu are not represented in the Tib. || 7 abhinnākārā AT: abhinnābhāsā B || 8 The phrase tatrābhinnasya sāmānyasya sadbhāvāt has been rendered by the Tib. translator by the words de la spyi t'a mi dad pa'i p'yir ro ze na, which apparently represent a Sanskrit tatra sāmānyābhedāt || 9 sato 'pi AKT: tato 'pi B || 10 According the division accepted in the Tib. version, after the words na cedṛśaṃ sāmānyam begins the fourth chapter (bam pa bži pa) || 12 The Tibetan translator, instead of bhedān, must have had before him abhedān, as is plain by his rendering this word by t'a mi dad pai p'yir. The correct reading is no doubt bhedān || 18 sāmyam BKT (mts'uñs pa): sāmānyam A || 21 samāś AK: samānāś B ||

nanu samānā iti grahaṇād evāsv abhinnaṇapratibhāsaḥ | na vai
taddarśane bhinnābhinnayoḥ pratibhāsanāt samānā iti pratitih |
kiṃ tarhi |

ekakāryatā

sādrśyaṃ

5

na hi vāyam arthajñāne dvāv ākārāu paśyāmaḥ | apaśyantaś ca
katham arthadvayakalpanenātmānam eva vipralabhāmahe | eka-
kāryās tu vyaktayaḥ kalpanāviśayatām upayāntyas tathānayā
vibhramān miśrikriyanta ity anavadyam etat |

nanu dhīḥ kāryaṃ tāsāṃ sā ca vibhidyate || 108 || 10

A 34 b 1 pratibhāvaṃ | tadvat tatpratibhāsino vijñānasyā*pi bhedāt | ka-
tham ekakāryaḥ | tad dhi tāsāṃ kāryaṃ tac ca bhidyate | yad
apy udakāharaṇādikam ekaṃ ghaṭādikāryaṃ tad api pratidra-
vyaṃ bhedād bhidyata eveti naikaṃ bhedānāṃ kāryam asti |
naiṣa doṣaḥ | yasmāt |

15

ekapratyavamarśasya hetutvād dhīr abhedinī |
ekadhīhetubhāvena vyaktīnām apy abhinnatā || 109 ||

niveditam etad yathā na bhāvānāṃ svabhāvasaṃsargo' stīti |
tatra saṃsr̥ṣṭākārā buddhir bhrāntir eva | tām tu bhedināḥ
padārthāḥ krameṇa vikalpahetavo bhavanto janayanti svabhā- 20
vata iti ca | sa tv eṣāṃ abhinno bheda ity ucyate | jñānādeḥ

T 293 a 1

1 grahaṇād eva A: grahaṇād B: the Tib. translator had per-
haps in his text grahaṇadarśanād (gzun ba mt'on nas) ||
abhinnaṇapratibhāsaḥ A: abhinnaḥ pratibhāsaḥ B and
perhaps K || 7 Instead of °kalpanena the Tib. translator had before
him °prakalpanena (rab tu brtags pas) || 8 upayān-
tyas B: upāntyas A || 12 bhidyate BK: vibhidyate A ||
19 tatra BKT: tatra ca A || 21 The particle ca after iti is
commented on by K with the words cakāro niveditam ity asyā-
nukarṣaṇārthaḥ || The sentence sa tv eṣāṃ.... atatkāri-
svabhāvavivekaḥ is rendered by the Tib. translator by the words
ādi dag gi t'a dad pa de byed pa ma yin pai no bo
ñid las t'a dad pai de ni t'a mi dad pa zes bya ste |
šes pa la sogs pa gcig āba' zig byed pai p'yir ro. Cf.
K.'s commentary ||

D h a r m a k ī r t i ' s P r a m ā ṇ a v ā r t t i k a m , e t c .

kasyacid ekasya karaṇāt¹ atatkārisvabhāvavivekaḥ | tad api
pratidravyaṃ bhidyamānam api prakṛtyaikapratyavamarśasyā-
bhedaṅvaskandino hetur bhavad abhinnaṃ khyāti | tathābhūta-
pratyavamarśahetor abhedāvabhāsino jñānāder arthasya hetutvād
5 vyaktayo 'pi saṃśṛṣṭākāraṃ svabhāvabhedaparamārthaṃ sva-
bhāvata ekam pratyayaṃ janayantīty asakṛd uktam etat | ta-
smād ekakāryataiva bhāvānām abhedah |

sā cātatkāryaviśleṣas

eva

10

tadanyasyānuvartinaḥ |

vastunaḥ

adr̥ṣṭeḥ pratiṣedhāc ca

na hi dr̥śyaṃ vibhāgenāpratibhāsamānam astīty uktam etat¹
sati vā kvacid anāśritaṃ kathaṃ jñānahetur iti | pratiṣedhasya

15 ca vidhānāt tatkalpanā ' yukte*ti | tasmāt

A 35 a 1

saṃketas

api

tadvidarthikaḥ || 110 |

eva yuktaḥ | yo 'yam anyonyaṃ viveko bhāvānām tatpratītaya
20 eva saṃketo 'pi kriyamāṇaḥ śobheta¹ atatkārivivekena pravṛtṭiya-
rthatayā | yadi hi na tatpratītyarthaḥ saṃketas tasya vyavahā-
rakāle 'py asaṃsparśān nānyaparihāreṇa pravarteta | na hi sa
teṣāṃ tebhyo vivekaḥ śabdena codita iti | sā ca śrutiḥ |

15 pratiṣedhasya ca BT: pratiṣedhasya A || 21 The words atatkārivivekena pravṛtṭiyarthatayā form, according the MSS I have consulted, a verse, which is completed by the words śrutiḥ (cf. below, l. 24). The reasons why I have preferred to follow the Tib. version, which does not consider these words as a verse, have been expounded in the Intro., pp. xxxii-iii || tasya BKT: tadā tasya A || 23 na hi sa teṣāṃ AT: na hi teṣāṃ B || śabdena codita BKT: śabdenācodita A ||

akāryakṛtitatkāritulyarūpāvabhāsinīm |
dhiyaṃ vastupṛthagbhāvamātrabījāṃ anarthikāṃ || 111 ||
janayanty apy atatkāriparihārāṅgabhāvataḥ |
vastubhedāśrayāc cārthe na viśamvādikā matā || 112 ||
tato 'nyāpohaviṣayā tatkartrāśritabhāvataḥ |

5

T 293 b 1 ekasvabhāvarahiteṣv artheṣu tam adhyāropyotpadyamānām mi-
thyāpratibhāsitvād akāryakāriṇam api tatkāryakāriṇam ivādhyā-
vasyantīm vastupṛthagbhāvamātrabījāṃ samānādhyavasāyām
mithyābuddhiṃ śrutir janayanty api tadanyaparihārāṅgabhāvāt
paramārthatas tadvyatirekiṣu padārtheṣu na viśamvādikety ucyā- 10
te | tathā hi sa teṣu vyatireko bhūtaḥ | sarvathā 'vyatikramaṇīya-
tvāt | naiko vyatirikto 'vyatirikto vā sarvathā 'yogāt | tasya
samāveśane vastuni dūrotsṛṣṭam eva vastu syāc chabdayjñānā-
B 14 a 1 bhyām | tadviṣayābhimatasya tasyābhā*vāt | anyasya ca vastu- 15
dharmasya kasyacid asaṃsparśat | tata eva ca sā śrutir anyā-
A 35 b 1 pohaviṣayety ucyate | * anyavyāvṛtteṣv artheṣu vyāvṛttibhe-
dam upādāyāviśeṣeṇa niveśanāt | vyavahāre 'py anyaparihāreṇa
pravartanāt |

avṛkṣavyatirekeṇa vṛkṣārthagrahaṇe dvayam || 113 ||
anyonyāśrayam ity ekagrahābhāve dvayāgrahaḥ |
saṃketāsambhavas tasmād iti kecit pracakṣate || 114 ||

20

yady avṛkṣebhyo bhedo vṛkṣas tasyāvṛkṣagrahaṇam antareṇa
tathā grahitum aśakyatvāt 'avijñātavṛkṣeṇāvṛkṣasyāpi tadvyā-
vacchedarūpasyāparijñānāt 'buddhāv anārūḍhe' rthe na saṃke-
taḥ śakyata ity eke |

25

7 mithyāpratibhāsitvād AB: K had apparently in his text
mithyāvabhāsitvād || tatkāryakāriṇam A: kāryakā-
riṇam B, apparently followed by K: in the Tib. version these words are
represented by de byed pa, i.e., tatkāriṇam || 8 adhyava-
santīm BK: adhyasyantīm A || 9 The word buddhim is not
represented in the Tib. version || 12 The word eko is not found in the
Tib. version || 14 According to K chabdayjñānābhyām may be
interpreted in two different ways, i.e., either as a hetu of the previous
sentence or as the subject of dūrotsṛṣṭam (śabdayjñānābhyām
dūrotsṛṣṭam tyaktam syāt) ||

teṣāṃ avṛkṣāḥ saṃkete vyavacchinnā na vā

ya evaṃ ekaṃ vastusāmānyam abhyupagamyetaretarāśrayam
anyavyavacchedena saṃkete codayanti | teṣāṃ tatrāpi saṃketa-
karaṇe 'vṛkṣā vyavacchinnā na vā

5

yadi |

vyavacchinnāḥ katham jñātāḥ prāg vṛkṣagrahaṇād ṛte || 115 ||

na hi tadā pratipattā vṛkṣaṃ vetti nāvṛkṣaṃ tajjñānāyaiva T 294 a 1
tadarthitayopagamāt | so 'jñānaḥ katham avṛkṣavyavacche-
dam pratipadyeta saṃkete | apratipattau cāparihṛtatadanya-
10 niveśinaḥ śabdād

anirākarāṇe teṣāṃ saṃkete vyavahāriṇām |

na syāt tatparihāreṇa pravṛttir vṛkṣabhedavat || 116 ||

na hi saṃkete parāvyavacchedena niveśitāc chabdād vyavahāre
tatparihāreṇa pravṛttir yuktā | śiṃśapādibhedavat | athāpi syāt |

15

avi*dhāya niṣidhyānyat pradarśyaikaṃ puraḥ sthitam |

A 36 a 1

vṛkṣo 'yam iti saṃketaḥ kriyate tat prapadyate || 117 ||
vyavahāre 'pi tenāyam adoṣa iti cet

na vai vastusatsāmānyavādinā kasyacid vyavacchedena kiṃcid
vidhīyate | kiṃ tarhi | ekaṃ agrato vyavasthitam vastu samda-

20

rśya vṛkṣo 'yam iti saṃketaḥ kriyate | saṃketakāle tathādr̥ṣṭam
evāyam arthaṃ tatsaṃbandhinam vā vyavahāre 'pi pratipa-

6 vyavacchinnāḥ katham jñātāḥ prāg vṛkṣagra-
haṇād ṛte AB. Of this verse, according to K, there is also another read-
ing, which runs as follows vyavacchinnāḥ katham jñātā vṛkṣā-
rthagrahaṇād ṛte. In this case the word prāg forms part of the
commentary, and, according to the method of the miśrakavyākhyāna,
is to be inserted after jñātā. The Tib. translation gal te rnam gcod
šiṅ gi don | ḍdzin pa med na ji ltaṛ šes | follows this last
reading || 14 For the sake of clearness, the expression tatparihā-
reṇa has been rendered by the Tib. translator by žin ma yin pa yoṅs
su spaṅs nas, i.e., avṛkṣaparihāreṇa || 15 avidhāya
niṣidhyānyat ABK: K quotes another reading also, avidhāyā-
niṣidhyānyat, which is by him refuted. The Tib. version gal te
gžan bkag mi bsgrub par confirms the accepted reading ||

dyata iti na samānaḥ prasaṅgaḥ | nāsamānaḥ | yasmāt tatrāpi |
taruḥ |

ayam apy ayam eveti prasaṅgo na nivartate 118

ekaṃ pradarśyāyam vṛkṣa ity api bruvāṇo 'yam apy ayam evety
ubhayīm gatiṃ nātivartate | tayoś ca sa eva doṣaḥ | na doṣaḥ | 5
dṛṣṭaviparīṭasya sujñānatvāt | ekaṃ hi kiṃcit paśyato 'nyatra
tadākāravivekinīm buddhim anubhavatas tato 'nyad iti yathā-
nubhavaṃ tadvivecano vaidharmyaṇiścaya utpadyate | sa hy
ayam eva vṛkṣa iti pradarśya vyutpāditāḥ | yatraiva taṃ na
T 294 b 1 paśyati taṃ evāvṛkṣaṃ svayam eva pratipadyate | nedam vya- 10
vacchedavādināḥ sambhavati | ekaṃ dṛṣṭasya rūpasya kvacid
A 36 b 1 ananvayād darśanena pra*tipattau vyaktyantare 'pi na syāt tathā
pratītiḥ | evaṃ tarhi tatrāpi tulyam etat | yasmāt |

ekapratyavamarśākhye jñāna ekaṃ hi sthitaḥ |
prapattā tadataddhetūn arthān vibhajate svayam || 119 15

niveditam etat prāg yathaite bhāvāḥ prakṛtibhedino 'pi jñānādikam
ekaṃ kāryaṃ kecit kurvanti nānya iti | tān ayaṃ tatra svayam
eva taddhetūn ataddhetūś ca vibhajya pratyeti | tasya |

tadbuddhivartino bhāvān bhāto hetutayā dhiyaḥ |
aheturūpavikalān ekarūpān iva svayam || 120 || 20
bhedenā pratipadyetety uktir bhede niyujyate |
taṃ tasyāḥ pratiyati dhīr bhrāntyaikaṃ vastv ivekṣate || 121 ||

teṣāṃ prakṛtyaiva pratyayavaśāt tathābhūtavikalpakāraṇā-
nām anvayāt taddraṣṭur buddhau viparivartamānān tajjñāna-
hetutayā tadanyavyāvṛtṭyā cātathābhūtān api tathādhyavasi- 25
tān avibhaktabāhyādhyātmikabhedān pratipattā pratipattim anu-
sṛtyaite vṛkṣā iti svaparavikalpeṣv ekapratibhāsān ādarśya vi-
kalpavijñāne vyavasthitas tadvijñānahetūn bhedenā pratipadye-

1 na samānaḥ A: asamānaḥ B || 13 tulyam etat
AKT: tulyam eva tat B || 16 jñānādikam AKT: vijñā-
nādikam B || 26 tathādhyavasitān BKT (de lta bu
ma yin na yañ de lta bur lhag par žen pa): tathābhū-
tādhyavasitān A || 28 bhedenā all: abhedenā B ||

- tety uktim ataddhetubhyo bhede ni*yuṅkte | tam tasyāḥ pratipa- B 14 b 1
 dyamānā buddhir vikalpikā bhrā*ntivaśād evaikavastugrahiṇīva A 37 a 1
 pratibhāti | na punar ekaṃ vastu tatra dṛśyam asti yasya darśā-
 nādarśaṇābhyāṃ bhinnadarśane 'py eṣa vṛkṣāvṛkṣavibhāgaṃ
 5 kurvīta | tasya śākhādipratibhāsavibhāgena daṇḍavad daṇḍīny T 295 a 1
 agrahaṇāt | agrhītasya cāparaprabhāgenānupalakṣaṇāt | ākṛter
 apy ekaṃ dṛṣṭāyā anyatra draṣṭum aśakyatvāt | tadatadvator
 vṛkṣāvṛkṣatve vyaktir ekaiva vṛkṣaḥ syāt | bhavatu nāma ghaṭā-
 diśabdeṣv arthāntaravyavacchedaḥ | atha jñeyādipadeṣu katham |
 10 na hy ajñeyam kiṃcid asti yato bhedaḥ syāt | tato bhedena
 viśayīkaraṇa eva tasya jñeyatvāt | naiṣa doṣaḥ | yasmāt |

- kvacin niveśanāyārthe vinivartya kutaścana |
 buddheḥ prayujyate śabdā tadarthasyāvadhāraṇāt || 122 ||
 vyartho 'nyathā prayogaḥ syāt taj jñeyādipadeṣv api |
 15 vyavahāropanīteṣu vyavacchedyo 'sti kaścana || 123 ||

- śabdaṃ hi prayuñjānaḥ sarvo 'nvayavyatirekau nātivartate |
 tasya pravṛttinivṛttiyarthatvāt | yadi hy ayaṃ na kasyacit ku-
 taścin nivartayet pravartayed vā buddhiṃ yathābhūtānujñānāt
 sarvavyavahāreṣu na kiṃcid vyāharet | vyāhārasāvadhāraṇa-
 20 nāntariyakatvāt | yathā ghaṭenodakam ānayeti | yadi ghaṭenā-
 ŋjalīnā vodakānayanam yathākathamcid abhīmatam syāt ' uda-
 kam ānayety eva vaktavyam syāt | na ghaṭeneti |* tathā paṃśu- A 37 b 1
 nā vānyena vā yena kenacid ānītenārtha ānayety eva syād anā-
 kṣiptakaraṇakarmakam | evam ānayanam anyad vā yat kiṃcid
 25 anuṣṭhānam ananuṣṭhānam vābhīmatam tadā 'nayety api na T 295 b 1
 brūyāt | vyarthatvād vacanasya | tathā vyavahāropanītānāṃ jñeyā-

2 The words tam tasyāḥ pratipadyamānā buddhir have been rendered by the Tib. translator by de las de rtogs pa i blo. This rendering is confirmed by K also, according to whom tasyāḥ is a feminine ablative, to which the word śruteḥ is to be understood || 19 The Tib. translator does not distinguish between the words vyavahāra and vyāhāra, by him undifferently rendered by t'a sñad || 23 pāṃśunā B, confirmed by the Tib. version p'yag dar: cāmbunā A ||

dipadānām api kenacid vyavacchedyena bhavitavyam | ananyā-
śaṅkāyāṃ prayogāyogāt | tatra hi yad eva mūḍhamater āśaṅkā-
sthānam tad eva nivartyaṃ | anāśaṅkamāno vā kiṃ parasmād
upadeśam apekṣate | aśrotṛsaṃskāraṃ ca bruvāṇaḥ katham
nonmattaḥ | tatsaṃskārāyaiva śabdānām kṛtasamketatvāt | avya- 5
vahāropaniṭaś ca naiva kaścit jñeyādiśabdo 'sti | vākyagatasya
padasyārthacintanāt | kva punar ete śabdāḥ prayuḥyanta iti
prayogaviśayacintāyām anyāpoha ucyate | anirdiṣṭaprayogaṃ tu
jñeyaśabdasya ko 'rtha iti praśne na kaścid arthaḥ | tataḥ kvacid
apratipatteḥ | tathā ghaṭādiśabdānām api | yāpi kvacit prakaraṇe 10
kevalaśabdaśravaṇāt pratipattir drṣṭaprayogānusāreṇa sākāṅk-
ṣatvāt sā 'parisamāptatadarthā viplava eva ghaṭādiśabdeṣu |
tādṛśo jñeyādiśabdeṣv api yathādarśanam asty eva | tasmāt
sarva eva śabdaprayogaḥ kutaścid buddhiṃ nivartya kvacin ni-
veśanārthaḥ | tatsāphalyāt | 15

- A 38 a 1 niveśanam* ca yo yasmād bhidyate vinivartya tam |
tadbhede bhidyamānānām samānākārabhāsini || 124 ||
sa cāyam anyavyāvṛtṭyā gamyate tasya vastunaḥ |
kaścid bhāga iti prokto rūpaṃ nāsyāpi kimcana || 125 ||
T 296 a 1 tadgatāv eva śabdebhyo gamyate 'nyanivartanam | 20
na tatra gamyate kaścid viśiṣṭaḥ kenacid paraḥ || 126 ||
na cāpi śabdo dvayakṛd anyonyābhāva ity asau |
arūpo rūpavattvena darśanam buddhiviplavaḥ || 127 ||

niveśyamāno 'py eṣa śabdo yasmād bhidyate tam vinivartya
bhidyamānānām bhede samānarūpapratibhāsiny ākṣiptatada- 25
nyavyāvṛtṭtir niveśyata iti | sa evāyam arthāntaravyāvṛtṭyā
tasya vastunaḥ kaścid bhāgo gamyate 'śabdo 'rthāntaranivṛtti-

7 The word śabdāḥ is not represented in the Tib. version || 11 The word °śabda° is not found in the Tib. translation || The words sbyor ba mt'oñ bai yul gyi rjes su ābrañ pas apparently represent a Skr. drṣṭaprayogaviśayānusāreṇa, instead of the drṣṭaprayogānusāreṇa of the transmitted text || 14 nivartya A: vinivartya B || 19 Untraced quotation from Dīnnāga. Cf. below, p. 63, ll. 19 sgg. || 26 niveśyata iti A: niveśyate B || sa evāyam AT: sa eva cāyam B and may be K || 27 gamyate AB: gamyata iti T and perhaps K ||

- viśiṣṭān eva bhāvān āhetyādinā nirdiṣṭaḥ | sa hi taṃ bhedaṃ
kathayann arthāntaravyavacchedam ākṣipan eva vartate |
ekagatabhedacodanāyās tadanyavyāvṛttyākṣepanāntariyakatvāt |
sa eva bhedas tadvyāvṛttyā gato bhāgas tadgates tadupādhitvāt
5 tadviśiṣṭo gata ity ucyate | na punar arthāntaranivṛttir viśeṣaṇa-
bhūtā keśāṃcid arthānām* yayā viśiṣṭāḥ śabdaiś codyante | da- B 15 a 1
nḍivat | dvayor hi bhidyamānayoṛ bhedasyobhayagatatvād
ekabhedābhidhāne 'pi nāntariyakas tadanyākṣepo bhavatīti tayor
na viśeṣaṇaviśeṣya* bhāvaḥ | ekabhedābhidhāne 'py anyavyā- A 38 b 1
10 vṛttigater anvayavyatirekakodanayā vyavahārāṅgatām śabdā-
nām darśayams tadvyāvṛttyā gamyate ' tadviśiṣṭo vety āha | ata
eva ca śabdasya na dvau vyāpārau ' tadanyavyāvartanam svā-
rthābhidhānam ca | svārthābhidhānād eva tadanyavyāvṛttigateḥ
svārthasya bhedarūpatvāt | na hy anvayo 'vyatireko 'nāvayo T 296 b 1
15 vā vyatirekaḥ | ekānvayasya parihāryābhāve niṣphalacodanatvāt '
'tathaikaparihārasya kvacit sthityābhāve | sa cāyam bhedo 'rū-
paḥ | rūpavattvena tv asya darśanam kevalam buddhiviplava
eva |

1 The words arthāntaravyāvṛttyā tasya vastunaḥ ka-
ścid bhāgo gamyate (cf. supra, p. 62, ll. 18-19) are a quotation from
Dīnnāga, but neither Prof. Frauwallner nor I have succeeded in finding them
in the extant works of his. Possibly, as Prof. Frauwallner told me in a pri-
vate communication, they are borrowed from the lost *Hetumukham*. The other
quotation śabdo 'rthāntaraviśiṣṭān eva bhāvān āha is,
it also, a quotation from Dīnnāga, which I have not found in his extant works.
It is quoted in the *Viśālāmālavatī* (a commentary on the *Pramāṇasamuccaya-*
vṛttiḥ), fol. 252 b-253 a (Derge Edition) also. Cf. *Pramāyakaṃmalamārtanḍa*,
p. 436, ll. 15-16: dīnnāgena viśeṣaṇaviśeṣyābhāvasamar-
thanārtham nilotpālādīśabdā arthāntaranivṛttivi-
śiṣṭān arthān āhur ity uktam || 2 Instead of ākṣipan
eva, which is the reading of A, B, and apparently of K, the Tib. trans-
lator must have had before him ākṣipann iva, as is plain by his
rendering these words by ṣp'en pa lta bur || vartate BK:
pravartate A || 3 ekagatabheda° A: ekagatabheda-
sya B and may be K. Equally good || The word °ākṣepa°, which
is found both in A and B, was apparently missing in the text K had be-
fore him, and is not represented in the Tib. version || 11 Cf. above,
l. 1 || 13 svārthābhidhānād eva AKT: svārthābhidhā-
nasya B ||

tenaivāparamārtho 'sāv anyathā na hi vastunaḥ |
vyāvṛttir vastu bhavati bhedo 'syāsmād itīraṇāt | 128 |

rūpaṃ hi paramārthaḥ | bhedaś ced rūpaṃ syāt | tadrūpaṃ vā
syād atadrūpaṃ vā | tādrūpye tad eveti nānyas tato bhidyeta |
na hi tasya rūpaṃ anyasya syāt | na tad eva bhedasya rūpaṃ | 5
rūpaṃ cānyad eva syāt | tataś ca bhāvas tasmād vyāvarteta |
tato 'smāt tasya bheda iti na syāt | yat khalu yadbhedād vyā-
vartate ' tad eva tad bhavatīti so 'sya bheda iti ca na syāt | na
hy anyonyasya bhedo bhavati | sambandhābhāvāt | sati vā sa
kāryakāraṇabhāva iti rūpaṃ tajjanitaṃ bheda ity aviśeṣāt | 10
A 39 a 1 sarvakāryāṇi svakāraṇānāṃ vyāvṛttayaḥ syuḥ | * rūpāntaratve
ca bhedasya tato 'py asya bheda iti bhedopādhitvāt dravyānta-
ravan na bhedaḥ syāt | na hi bhedopādhir eva bhedo 'yam ata
iti viśeṣanirdeśāt | tataś copādhyabhāve bhedasyaivābhāvaḥ syāt |
tasmān na vyatiriktaḥ | tadanyagatyabhāvāc ca vastuno na para- 15
T 297 a 1 mārthaḥ | kathaṃ tarhy abhinnasya vastunaḥ śabdaṇa codane
tasyaivānyato 'pi bhedād anamśayaikabhedacodane sarvabheda-
gates tatra śabdapramāṇāntarāṇi vyarthāni na syuḥ | yasmāt |

ekārthaśleṣaviccheda eko vyāpriyate dhvaniḥ |
liṅgaṃ vā tatra vicchinnaṃ vācyam vastu na kiṃcana || 129 || 20
yasyābhidhānato vastusāmarthyād akhile gatiḥ |
bhaven nānāphalaḥ śabda ekādhāro bhavaty ataḥ || 130 ||

uktaṃ prāg yathā saṃśṛṣṭabāhyādhyātmikabhedā buddhiḥ svam
evābhāsaṃ vyavahāraviśāyam arthakriyāyogyam adhyavasāya
sabdārtham upanayatīti | tatraiva ca te śabdās tais tair bhrānti- 25
kāraṇaiḥ saṃśṛṣṭarūpa ivābhāti yathāsaṃketam vicchedāya vyā-
priyante | na caikasādhyam vyavacchedam anyāḥ karoti | sa-

6 rūpaṃ cānyad eva syāt AKT: rūpaṃ cāsau tato
nyad eva syāt B || 9 bhavati AKT: bhavatīti B ||
15 °bhāvāc ca vastuno B: °bhāvād vastuno AT || 24 evā-
bhāsaṃ vyavahāraviśāyam AKT: evābhāsam vyava-
hāram B || 25 upanayatīti | tatraiva ca AT: upa-
nayatīti tatreti | tatraiva ca B || 27 vyavacchedam
BKT: vicchedam A ||

- ṃketapratiniyamāt | na ca vicchinnaṃ kiṃcid vastv ākṣīpyate
yasyābhidhānād vastubalenākhile gatiḥ syāt | śabdānāṃ buddhi-
viplavaviṣayatvāt | tatra cāvastuni vastusāmarthyābhāvāt | ta-
thābhūtārthadarśanadvāreṇāyaṃ nānaikadharmabhedābhedapra-
5 tibhāsaviplavānusārī vyava*hāra iti tasya tatpratibandhe sati A 39 b 1
tadavyabhicārah | tato vitathād apy ante tathābhūta eva vastuni
jñānasamvādāt | na punar bhinnākāragrāhiṇāṃ jñānaśabdānāṃ
ekavastuviṣayatvāt nānāphalaḥ śabda ekādhāro vyāghātāt | yathā-
varṇite tu buddhipratibhāsāśraye na doṣa iti |
- 10 vicchedaṃ sūcayan ekam apratikṣīpya vartate |
yadānyaṃ tena sa vyāpta ekatvena ca bhāsate || 131 || T 297 b 1
sāmānādhikaraṇyaṃ syāt tadā buddhyanurodhataḥ |
vastudharmasya saṃsparśo vicchedakarāṇe dhvaneḥ || 132 ||
syāt satyaṃ sa hi tatreti naikavastvabhidhāyini |
- 15 buddhāv abhāsamānasya dr̥śyasyābhāvaniśchayāt | 133 ||
ity antaraślokāḥ |
tenānyaṃpohaviṣayāḥ proktāḥ sāmānyagocarāḥ |
śabdāś ca buddhayaś caiva vastuny eṣāṃ asaṃbhavāt || 134 ||
yadi hi vidhi*rūpeṇa vastv eva śabdair vikalpair vāpi viṣayīkri- B 15 b 1
20 yeta¹ so ' yaṃ sarvārthasarvākārapratitiprasaṅgo 'sāmānādhi-
karaṇyādayaś ceti manyamānaḥ praṇetā nyāyaśāstrasyānyaṃpo-
haviṣayāv etau prāha | tathā hi |
ekatvād vasturūpasya bhinnarūpā matiḥ kutaḥ |
anvayavyatirekau vā naikasyaikārthagocarau || 135 ||
- 25 tad ekam anamśaṃ vastu kathaṃ bhinnākārābhir buddhibhir
viṣayīkriyate | ākārabhedāśrayatvāt bhedasya | tasya cābhedāt |
tadātmano 'pi sāmānyasya tadekayogakṣematvāt | tad ayam
anyonyā*rthaparihāreṇaikaviṣayayor vṛttyabhāvāt sāmānādhi- A 40 a 1

1 na ca AK: na tu B || 20 viṣayīkriyeta K: viṣa-
yīkriyate AB || 26 viṣayīkriyate A: viṣayīkriyeta
B. Equally good || 28 °viṣayayor vṛttyabhāvāt BT and may
be K: °viṣayayoḥ śabdayor vṛttyabhāvāt A ||

karāṇyādir na syāt | na ca vastvātmana ekasya tatraiva vṛttir
avṛttiś ca yuktā vyāghātāt | na cānyatrāvartamānaṃ sāmānyam
syāt | sāmānyasya vṛttir na viśeṣasyeti cet | na | bhedābhāvāt | tad
dhy ekarūpaṃ sāmānyam vā bhavet viśeṣo vā | na hy asati rūpabhe- 5
de 'yam pravibhāgo yuktaḥ sati vā 'vyatireko na syād ity uktam |
T 298 a 1 tad ayam avibhāgo 'nviyād vā na vā | na punar ananvayo 'nvayī
ca | yo 'pi bhinnam eva sāmānyam āha | tasyāpi |

abhedavyavahārās ca bhede syur anibandhanāḥ |

yathāsvaṃ śabdā bhinnam artham abhidadhānāḥ katham ekā-
rthabuddhyāśrayāḥ syuḥ | arthāntarābhīdhāyinaś cānākṣepakāḥ ¹ 10
nirākāṅkṣatvāt ¹ katham viśeṣaṇaviśeṣyabhāvāśrayāḥ |

sarvatra bhāvād vyāvṛtter naite doṣāḥ prasaṅgināḥ || 136 ||

yathā hy ekas tasmād bhinnas tathānyo 'piti bhedasyāsāmānya-
doṣo 'pi nāsti | pariśiṣṭābhāvas tu prāg evoktaḥ | api ca |

ekakāryeṣu bhedeṣu tatkāryaparicodane | 15

gauravāsāktivaiphalayād bhedākhyāyāḥ samā śrutih || 137 ||

kṛtā vṛddhair atatkāryavyāvṛttivinibandhanā |

na bhāve sarvabhāvānāṃ svabhāvasya vyavasthiteḥ || 138 ||

yad rūpaṃ śābaleyasya bāhuleyasya nāsti tat |

atatkāryaparāvṛttir dvayor api ca vidyate || 139 || 20

A 40 b 1 *arthābhedenā ca vinā śabdābhedo na yujyate |

tasmāt tatkāryatāpīṣṭā 'tatkāryād eva bhinnatā || 140 ||

cakṣurādaḥ yathā rūpavijñānaikaphale kvacit |

aviśeṣeṇa tatkāryacodanāsambhave sati || 141 ||

sakṛt sarvapratītyartham kaścit sāmketikīm śrutim | 25

kuryād ṛte 'pi tadrūpasāmānyād vyatirekiṇaḥ || 142 ||

1 ekasya tatra BKT: ekasya aikatra A || 4 ekarū-
paṃ BK: ekaṃ rūpaṃ A || 6 The words 'nviyād vā na
vā are not represented in the Tib. version || 7 ananvayo 'nvayī
ca AKT: anvayo 'nanvayī ca B || 10 Instead of anākṣe-
pakāḥ the text the Tib. translator had before him had anāpekṣakāḥ
(ltos pa med pa) || 11 After °bhāvāśrayāḥ, A adds syuḥ
in marg. ||

- yo 'pi manyate katham abhinnaṃ arthaṃ antareṇa bahuṣv ekā
 śrutiḥ | teṣāṃ asāmyāt | ekavṛtter anyatra pratyayājānanāt |
 apratyāsattike ca pratyayotpāde 'tiprasaṅgāt | teṣu caika-
 śabdaniveśanavaiphalīyāt | ekārthanīyogābhāvāt | bhinnasva- T 298 b 1
 5 bhāvānāṃ pṛthak niyoge ca tathācoditānāṃ vibhāgāparijñānād
 iti | tasyāpy ekam astīty eva lokena śabdo niveśanīyaḥ | tad
 vaikaṃ enāṃ śrutiṃ vastuśaktyaiva dhvanayatīti | nāsty etat |
 kiṃ tarhi | kenacit prayojanena kecid chabdhāḥ kvacin niveśyante |
 tatra yady anekam ekatropayujyeta | tad avaśyaṃ tatra codanīya-
 10 m | tasya pṛthak pṛthak codane 'tigauravaṃ syāt | na cāsyāna-
 nyasādhāraṇaṃ rūpaṃ śakyaṃ codayitum | nāpy asyāyāsāsyā
 kiṃcit sāphalyaṃ | kevalam anena tatra योग्याs te 'rthāś codanī-
 yāḥ | ta ekena vā śabdena codyeran bahubhir veti svātantryam
 atra vaktuḥ | tad iyam ekā śrutir ba*huṣu vaktrabhiprāya- A 41 a 1
 15 vaśāt pravartamānā nopālabham arhati | na ceyam aśakya-
 pravartanā | icchādhīnatvāt | yadi hi na prayoktur icchā katham
 iyam ekatrāpi pravarteta | icchāyāṃ vā ka enāṃ bahuṣv api
 pratibandhuṃ samarthāḥ | prayojanābhavād evāpravartanam iti
 cet | uktaṃ prayojanam | bhinneṣv ekasmāt pratītir atatprayo-
 20 janabhedanety uktam | na punaḥ svabhāvasyaikatvāt | yathāsvam
 vyavasthitasvabhāvānāṃ anyonyarūpāśleṣāt katham ekasvabhāva-
 nimittaḥ śabdo bhinneṣu bhaved ity uktam prāk | atatprayojana-
 vyāvṛttis tu bhinnānāṃ aviruddheti sa evārthābhedaḥ śabdābhe*-
 dasya kāraṇaṃ bhavatu | teneme tatprayojanā ity atatprayojane-
 25 bhyo bhinnā evoktāḥ | na punar eṣāṃ anyā tatkāryatā 'nyatrānyato
 bhedaḥ | yathā cakṣūrūpālokamanaskāresv ātmendriyamano'rtha-

2 teṣāṃ asāmyāt AT (de dag mi 'dra bai p'yir):
 teṣāṃ asāmānyāt B and apparently K || 3 ca BK: vā A ||
 9 upayujyeta BK: upayujyate A || 17 pravarteta K:
 vartate A: pravarttate B || 19 uktaṃ A: uktaṃ atra
 B || bhinneṣu A: bhinneṣv api B || 20 atatprayoja-
 na° AKT: aprayojana° B || °bhedenety uktam AT: °bhe-
 deneti B || 26 The Tib. rendering of the words anyatra 'nyato
 bhedaḥ, i.e., gžan las t'a dad pa mar togs pai p'yir
 ro, looks rather singular. It apparently corresponds to a Sanskrit anyato
 bhedaḥ pratīter or something alike, which in this context is wholly
 meaningless ||

- tatsamnikarṣeṣu vā rūpavijñānaikakāryeṣu tatkāryasāmānyacoda-
nāsambhave kuto rūpavijñānam iti vyavahāralāghavārtham ka-
ścit sāmketikīm śrutim niveśayet yaro rūpavijñānahetuḥ śaso
veti | api nāma sarveṣāṃ taddhetūnāṃ sakṛt pratītir yathā syād 5
A 41 b 1 te bhāvā 'tadarthebhyo bhinnā iti * bheda evaiśāṃ abhedāḥ | eva-
m-jātiyās ca sarve samūhasam-tānāvasthāviśeṣaśabdā ye samastāḥ
kimcid ekam kāryam kurvanti teṣāṃ tatra viśeṣābhāvād apārthi-
kā viśeṣacodaneti sakṛt sarveṣāṃ niyojanārtham ekam ayam
lokaḥ śabdaṃ teṣu niyuṅkte ghaṭa iti | te 'pi sa-jātiyād anyataś ca 10
bheda-viśeṣe 'pi tatprayojanāṅgatayā tadanyebhyo bhidyanta
ity abhedāt tato 'viśeṣeṇa pratīyante | tatra ghaṭasya rūpādaya
ity api ghaṭasvabhāvā rūpādaya udakadhāraṇaviśeṣādikāryasa-
marthā iti yāvat | sāmānyakāryasādhanaprasiddhenātmanā rū-
T 299 b 1 pādīśabdaiḥ prasiddhā viśiṣṭakāryasādhanākhyena viśeṣeṇa vi- 15
śiṣṭās ta evam ucyante | na punar atrānyat kimcid yathāvar-jitala-
kṣaṇam dravyam asti tasya tādrśasyānupalambhāt | ekavaca-
nam api tadekaśaktisūcanārtham samketaparatantam vā | ta-
thā ye hetuphalaviśeṣabhūtāḥ kimcid ekam sādhayanti sādhyante
vā te 'pi sakṛt pratyayārtham vrihyādiśabdaiḥ kṛtasamketāḥ 20
kathiyanta iti pūrvavad vācyam | ye 'pi prthak samastā vā kvacid
upayujyante ' ta avasthāviśeṣavācibhiḥ sakṛd eva śabdaiḥ pra-
tyayārtham khyāpyante sanidarśanāḥ sapratighā veti tadanye-
A 42 a 1 bhyo bhedasāmānyena | yathaikakāryās tatkāryaco*danāyām
tadanyabhedena ghaṭādiśabdaiḥ kṛtasamayāḥ | tathā kāraṇā- 25

3 yaro ABT: saro K || śaso T (where this passage is translated
by the words ya nas rai bar ram | śa nas sai bar bya žes
bya ba): śaro ABK || 10 teṣu niyuṅkte B: teṣu wanting
in A. The text K had before him was perhaps teṣu prayuṅkte.
The Tib. translation de dag la sbyod bar byed ro may represent
as well a Skr. teṣu niyuṅkte or teṣu prayuṅkte || 15 pra-
siddhā AKT: siddhā B || viśeṣeṇa B: viśeṣaṇena A ||
18 °sūcanārtham AK: sūcanārtho B || 20 pratyayār-
tham A: pratyāyanārtham B, and may be pratītyar-
tham K: śes pa 'i don du T || 22 ta avasthā° BKT:
te cāvasthā° A || sakṛd eva śabdaiḥ A: śabdaiḥ
sakṛd eva B || 23 sapratighā veti B: sapratighāta
iti A ||

pekṣayāpy aneka ekena vyavahārārtham eva | yathā sābaleyo
bāhuleyaḥ prayatnānantariyakāḥ śabdaḥ kṛtako veti | tathā
tatkāryapraṭiṣedhenāpy acākṣuṣaḥ śabdo 'nityo 'nātma iti |
tatkāraṇapraṭiṣedhenāpy asvāmikaḥ śūnya iti | evaṃ yathāyogam
5 anyad api vācyam | śūnyānityādiśabdeṣu yathākālpanam samī-
hitākāram buddhāv āropya tadvyavacchedena vyapadeśaḥ kriyate |
buddhisamīhā samdarśitavibhāgatvāt sarvasya śabdārthasya |
apratipakṣadoṣopakṣepādayo durmativispanditānity upekṣaṇīyāḥ |
atha

10 ekavṛttir aneko 'pi yady ekaśrutimān bhavet |

na kevalam ekakāryās tadanyabhedāviśeṣad ekaśabdenocyante T 300 a 1
'pi tv ekavṛtṭyāpy aneka ekaśabdenocyeta | ko virodhaḥ syāt |
uktam atra | tasyopalabhyābhimatasyānupalabdher abhāvāt |
anupalabhyatāyām vā taddarśanāśrayā vyapadeśapratyabhijñā-

15 nādayo na bhaveyur ityādi | api ca |

vṛttir ādheyatā vyaktir iti tasmin na yujyate || 143 ||

yad etad ekam anekatra vartamānam ekām śrutim vartayati
tasya keyam vṛttiḥ | ādheyatā vā syāt | yathā kuṇḍe*badarāṇi A 42 b 1
vartanta iti | vyaktir vā tair abhivyakter | yady ādheyatā |

20 nityasyānupakāryatvān nādhāraḥ

nityam hi sāmānyam iṣyate | anityatve 'parāparotpatter aneka-
tvād bhedavad ekapratyayāyogāt | nityasya ca kiṃ kurvāṇa
ādhāraḥ syāt | tasya tatra samavāyād ādhāra iti cet ko

2 śabdaḥ AT: omitted by B || 3 'nityo 'nātma iti A:
'nityo 'nātmā veti B: mī rtag pa dañ bdag med pa
zes bya ba dañ T || 8 °kṣepādayo A: °kṣepādayo 'pi
B || 12 aneka BK: anekam A || 13 Instead of abhāvāt,
the reading of A, the Tib. translator seems to have had before him abhā-
vaḥ, which is also the reading of B and perhaps of K, who comments on
upalabdhilakṣaṇaprāptasya vyaktivyatirekeṇānu-
palabdher abhāvaḥ sāmānyasyeti vāk्यārthaḥ | I have
preferred the reading of A, which being the lectio difficilior, has perhaps more
chance of being the original one || 17 yad etad ekam BKT: yad
ekam A || anekatra all: anekam B || vartayati BK:
janayati A ||

'yam samavāyo nāma | apr̥thaksiddhānām āśrayāśrayibhāvaḥ |
 tad evedam anupakāraḥ kasyāśrayatvaṃ na sambhāvayāmaḥ |
 atiprasaṅgabhayāt | tasmāt samavāyasamyogāv ekārthasamavā-
 yādayo 'pi vastusaṃbandhāḥ kāryakāraṇabhāvān na vyatiricyante |
 parasparam anyato vānupakāraṇām apratibandhāt | apratibaddha- 5
 sya cāsaṃbandhāt | yady apy ekārthasamavāyinām paraspa-
 ram anupakāraḥ | tata ekasmād upakāreṇa bhāvyam | abhāve
 yathoktadoṣaprasaṅgāt | ataḥ svopakāradvāreṇaiva param api
 buddhyā saṃghaṭayya khyāpyate | tasmāt tatrāpi kāryakāraṇa-
 bhāvakṛta eva pratibandhaḥ | tad ayam āśrayaḥ sāmānyasya 10
 svātmany anupakurvāṇo 'napekṣasyādhāra iti yācitakamaṇḍa-
 nam etat | katham tarhīdānīm ajanakam kuṇḍam badarāṇām
 ādhāraḥ |

B 16 b 1
 T 300 b 1

pravīsarpatāḥ |

śaktis taddeśajananaṃ kuṇḍāder badarādiṣu | 144 | 15

A 43 missing

prakṛtyaiva guruṇo dravyasyāsamānadeśakāryotpādanadharma-
 ṇaḥ samāna*deśakāryotpādanabhāva ādhāraḥ kṛtaḥ | tasmāt tatpūr-
 vakṣaṇasahakāri kuṇḍam tatraiva badarakāryam janayad ādhāra
 ity ucyate | anyatheha kuṇḍe badarāṇity api na syāt | na vai
 tadupakāraḥ kṛto 'yam vyapadeśaḥ | kim tarhi | saṃyogakṛtaḥ | 20
 kim punaḥ sa tayo eva saṃyogaḥ | tābhyām jananaṃ samavāyād
 vā | sa kim ekatraiva na samavaiti janyate vā | tasyāsāmarthyāt |
 tad asamarthaṃ pr̥thak tat sahitam api tādr̥śam evety anupa-
 kārakatvān na saṃyogena tadvat syāt | sahitasya tadanyopa-
 kārād viśeṣotpatteḥ sāmarthyam | ko 'yam ajanyajanakabhū- 25
 tānām upakāraḥ | svarūpasya siddher akāryatvāt pararūpakri-

1 Before āśrayāśrayibhāvaḥ A adds the words yo 'yam, which are missing both in B and in the Tib. version || 3 atiprasaṅgabhayāt AT: atiprasaṅgāt B, and may be K || 6 Ex conject.: apratibaddhasyāsaṃbandhāc ca A: apratibandhasya cāsaṃbandhāt B and apparently K: rag lus pa med pa yañ ṅbre lpa med pai p'yir ro T || 8 °dvāreṇaiva B: dvāreṇaivam A: neither eva nor evam are represented in T || 10 The word sāmānyasya is not represented in the Tib. version || 22 ekatraiva KT (gcig ŋid la): atraiva B || 24 In the Tib. version the word sahitasya is not found ||

yāyām api tatrānupakārāt | ubhayathā kārakasyākimcitkaratve-
nānupakārakatvād ity uktaprāyam | tasmāt sarva eva vastu-
saṁbandhā janakasyaivopayogaviśeṣavaśāt pravibhāgena kārya-
kāraṇabhāvād vyavasthāpyante | tad ayam kuṇḍādīnām apy T 301 a 1
5 ādhārabhāvo badarādiṣu jananaśaktir eva

na saṁbhavati sāpy atra

na hy ayam jananaśeṣalakṣaṇa ādhārabhāvaḥ sāmānye sāmā-
nyāśrayasya saṁbhavati | tasyājanyatvāt

tadabhāve 'py avasthiteḥ |

10 na sthitiḥ

athāpi syāt sthāpaka āśrayaḥ sāmānyasya tataḥ sthitihetutvād
ādhāro na jananaḍ ity | tad ayuktam | tasya tadabhāve 'pi sthānāt |
patanadharmanām hi bhāvānām pātapratibandhād ajanako 'pi
sthāpako bhavet | atrāpi yadi kaścit pratibandham na paryanuyu-
15 ṅjīta | sa hi pātapratibandho nārthāntaram eva yaḥ sthāpayitrā
kriyeta | arthāntaratve tatraivāsyopayoga iti kaḥ patataḥ prati-
bandhaḥ | pratibandhād apāte 'pi tulyaḥ paryanuyogo 'navasthā
vā | tasmāt pātābhāvaḥ pātapratibandhaḥ sa katham kenacit
kriyate | abhāvaḥ karotīti hi nābhāvo nāma kaścit kāryaḥ | ta-
20 sya kathamcit kāryarūpatve 'bhāvāyogāt | tasmād bhāvakriyā-
pratiśedhanirdeśa eṣa bhāvaḥ na karotīti yāvat | tathā cāyam na
kimcit karotīty akimcitkaraś ca kaḥ kasya sthāpako nāma | te-
nāyam kenacid apratibaddha ity na kadācit tiṣṭhet | tasmāt pā-
tapratibandha ity api kṣaṇikānām bhāvānām upādānasamāna-
25 deśotpādanam ucyate | astu nāmājananam pātinām tatpratiban-
dhaḥ | tatkāraṇād gatimato dravyasya kaścit sthāpako 'py astu |
sāmānyasyākriyasya kimlakṣaṇām sthitiḥ kurvāṇaḥ sthāpakaḥ
syāt | sthitiḥ hi tasya svarūpāpracyutir eva | sā ca nā*śrayāyattā T 301 b 1
nityatvāt | A 44 a 1

30 sāpy ayuktaiva bhedābhedavivecane || 145 ||

1 ubhayathā K: ubhayatā B || 2 uktaprāyam KT:
uktādiprāyam B || 9 'py avasthiteḥ KT: vyavasthi-
teḥ B || 19 nābhāvo nāma kaścit K: nābhāvo nā-
kamaścit B ||

astu nāmāśrayahetukā sthitiḥ sāmānyasya | sā sāmānyād anyā
vā syād ananyā vā | sā anyā cet tām eva sa āśrayaḥ karoti | sā
cāpratibaddhā sāmānyā iti kim sāmānyasyāśrayeṇa | pratibandhe
vā kaḥ pratibandha iti vācyam | sthitikaraṇam cet tatrāpi tulyaḥ
prasaṅgo 'navasthā ca | tata upakārānavadhāraṇād asyeyam 5
sthitir ity apratītiḥ | jananam cet kim āśrayeṇāpekṣitenānupakā-
riṇā | apekṣeti hi tatpratibandhaḥ sa cānādheyaviśeṣasya sāmā-
nyasyāyukta iti | kevalam janayed iti | nāsty anyāḥ sthitihetuḥ |
abhede vā sthiteḥ sāmānyāt svarūpa*^m eva tat tasya | tac ca
nityam astīti | na sthitir asya kenacit kriyate | tasmān na sāmā- 10
nyasyādhāro 'sti | tan nādheyatāsyā vṛttiḥ | atha punaḥ sato 'pi
sāmānyasyāvvyaktasya vyaktyā jñānakāraṇatvāt tadvyaktis ta-
tra vṛttiḥ syāt | na yuktam evam bhavitum | yasmāt |

B 17 a 1

vijñānotpattiyogyatvāyātmany anyānurodhi yat |
tad vyaṅgyam yogyatāyās ca kāraṇam kārakam ma- 15
[tam || 146 ||

prāg evāsyā ca yogyatve tadapekṣā na yujyate |
sāmānyasyāvikāryasya tat sāmānyavataḥ kutaḥ || 147 ||

A 44 b 1

T 302 a 1

na khalu vai kārakād vyañjakasya kaścid bhedaḥ | svaviśayavij-
ñā*notpādanasamartham aparaṁ sajātīyopādānāpekṣam anape- 20
kṣam vā janayan bhāvam eva vyañjaka ucyate | paratra tu jñā-
najananaśaktir anākṣiptā janyasyeti jananamātreṇa kāraka-
tvam | yo hi yato vijñānotpāda*nayogyatām pratilabhate sa cen
na tasya janyaḥ syāt | sāsya svabhāvabhūtā yogyatā prāg evā-
stīti na vijñānajanane tam apekṣeta | parabhūtāyām cāsyām 25
saiva tato bhavatīti sthitivat prasaṅgaḥ | tasmād vyañjako na
tam karoti nāpy anyam ity akimcitkaraś cāpekṣyata iti vyāha-

1 sāmānyasya AT: omitted in B || 2 sā A: wanting in B and
T || 3 sāmānyasyāśrayeṇa B: sāmānyāśrayeṇa A ||
7 °pekṣitenānupakāriṇā A: °nupakāriṇāpekṣitena B ||
11 sāmānyasyādhāro 'sti BT: sāmānyasyāvikāryasyā-
dhāro' sti A || 12 jñānakāraṇatvāt AT: jñānākāra-
ṇatvāt BK || 17 na yujyate AKT: °nuyujyate B || 21 ja-
nayan AK: janayad B || 26 iti sthitivat prasaṅgaḥ
AKT: sthiti-prasaṅgaḥ B ||

- tam etat | nanv ajanakā api kāryatvād dhūmādayo vyañjakāḥ |
 satyaṃ vyañjakā na tu dhūmam apekṣyāgnir ātmani jñānaṃ
 janayati | tathābhūtasyāgneḥ sāksād ajanakatvāt | kevalam
 upādānabalenaiva tatra jñānaṃ utpadyate na viṣayabalena asaty
 5 api tasmin bhāvāt paramparayā līṅgānusāreṇa | nāpi sāmānya-
 lakṣaṇāvabhāsināṃ pratyayānāṃ saṃnihitaviṣayatā¹ | viṣaya-
 balenotpattir veti niveditam etat | nivedayaṣyate ca | tasmād ye
 viṣayāḥ sāksād upayogena vijñānaṃ janayantas tatra param
 apekṣante¹ te 'vaśyaṃ tata ātmānaṃ pratilabhante | na cāyam
 10 ātmapratilambhaḥ sāmānyasya nityasya kutaścīt sambhavati |
 tasmān na tat kenacit vyaṅgyam | na vai yogyatāpratilambhaṃ
 sāmānya^{*}sya vyaktiṃ brūmaḥ | kiṃ tarhi | svāśrayasamavāyam | A 45 a 1
 svāśrayasamavetaṃ hi tad ātmany anyatra vā vijñānahetur iti |
 uktam atrājanyajanakayoḥ ko 'yam āśrayāśrayibhāvalakṣaṇaḥ
 15 samavāya iti | svāśrayasamavāyāpekṣo vijñānahetus tena janya T 302 b 1
 eva syāt | taddhetoh svabhāvasya prāgabdhāvāt paścāc ca tato
 bhāvāt | nityaṃ tatsvabhāvasadbhāve prāg api samavāyād vi-
 jñānodayaprasaṅgāt | na vai vyaktiḥ sāmānyasya saṃskārād
 vyañjikā | kiṃ tarhi | tadgrāhiṇa indriyasya | so 'pi |
 20 añjanāder iva vyakteḥ saṃskāro nendriyasya ca |
 pratipatter abhinnatvāt tadbhāvābhāvakālayoḥ || 148 ||

saṃskṛtam añjanādibhir indriyaṃ pratipattau kiṃcid atisāyam
 āsādayati | spaṣṭāspaṣṭabhedāt | atatkāriṇaś cātatsaṃskārakat-
 vāt | naivaṃ vyakter indriyasya kaścīt saṃskāras tadbhāvābhāva-

3 In the Tib. version the phrase na tu dhūmam apekṣyāgnir
 ātmani jñānaṃ janayati is rendered by the words du ba la
 lto nas mes ni rnam par šes pa skyed par byed pa ma
 yin te, which represent a Skr. na tu dhūmam apekṣyāgnir vi-
 jñānaṃ janayati. The reading I have myself accepted is confirmed
 both by the MSS and by K || 4 eva A: eva hi B || 5 bhāvāt
 BKT: omitted by A || 11 tasmān na tat kenacit vyaṅgyam
 BKT (dei p'yir de ni ci nas kyaṅ gsal bar bya ba ma
 yin no): tasmān na kenacit kiṃcid vyaṅgyam A ||
 14 atrājanyajanakayoḥ AB: atra janyajanakayoḥ T ||
 15 svāśraya° BKT: āśraya° A || 16 ca AT: omitted by B ||
 24 kaścīt AT: kasyacit B ||

kālayoḥ pratipattiṃ praty aviśeṣāt | viśayasamskāras tv indriyā-
viśeṣe 'pi tadviśeṣādhānād upakāri syāt | nendriyasamskāraḥ |
prāg adṛśye darśanaśaktyādhānāt upakāraka iti cet | so 'tindriyam
artham darśayan katham na pratipatter bhedakaḥ | ekapratini- 5
yame ca sāmānyāntarasya darśako na syāt | vyaktyā cendriya-
samskārāt taddarśane tadvyāṅgyeṣu sāmānyeṣu kadācit anīścayo
A 45 b 1 na syād ekaniścayo vā * | tasyā avibhāgāyās teṣu viśeṣābhāvāt |
vyakter yadindriyasamskāro yadi nendriyasamskāraḥ sāmānyasya
vijñānajananasvabhāva iti svabhāvād apracyuter anapekṣyai- 10
T 303 a 1 vendriyasamskāram vijñānam janayet | samskṛte*ndriyasaha-
kāritvāt kevalam asamartham iti cet | ko 'yam anādheyātīśayasya
sahakārārthaḥ | anityā hi bhāvāḥ sahakāriṇo viśiṣṭātmalābhāt
B 17 b 1 tam apekṣeran | yo hy eṣāṃ janaka ātmā sa tadai*va tato bhava-
titi janyataivaīśāṃ parasparato 'pekṣā | sāmānyam punar anāsā-
dya param nityam tatsvabhāvam kim itindriyam apekṣate | na 15
hi tasya kevalasya yo na tatsvabhāvaḥ sa punaḥ kathamcid
bhāvi vyakter indriyasamskāraḥ | tatsahakāri sāmānyam vijñā-
nahetur ity api 'pāraparyeṇa vyakteḥ kāryam eva sāmānyam
uktam syāt | api ca |

vyañjakasya ca jātīnām jātimattā yadiṣyate |
prāpto gotvādinā tadvān pradīpādīḥ prakāśakaḥ || 149 || 20

yo hi yadvīśayavijñānahetuḥ sa tasya vyañjakaḥ | vijñānahetu-
tvaṃ gotvādiṣu pradīpāder apy asti | tejahsamskārāpekṣiṇaḥ
cakṣuṣo 'rthapratipatteḥ | tataḥ pradīpādayo gotvādinā tadvantaḥ

2 According to the division accepted in the Tib. version, after the words
nendriyasamskāraḥ begins the fifth chapter (b a m p o l n a p a) ||
7 The word indriya is not represented in the Tib. version || 8 yadi
nendriyasamskāraḥ BT: yadenendriyasamskāraḥ A ||
10 svabhāvād apracyuter anapekṣya KT: svabhāvād
apracyutena napekṣya A: svabhāvād acyuter ana-
pekṣya B || 11 kevalam asamartham BT: kevalam asa-
rtham A || 16 tatsvabhāvaḥ BT: svabhāvaḥ A || 22 The
text the Tib. translator seems to have had before him is yo hi yasya
vijñānahetuḥ, as is plain by his rendering these words by gañ žig
rnam par šes pai rgyu gañ yin pa, etc. || vyañjakaḥ
BT: vyañjako mataḥ A. Equally good || 24 tataḥ B and
apparently K: tat A ||

- syuḥ | na hi vyakter api jñānahetutām muktvā 'nyā kācid asty
abhivyaktiḥ sāmānyasya svabhāvātīśayasyādhātum aśakyatvā*t | A 46 a 1
samavāyo 'bhivyaktir iti cet | uktottaram etat | tasya samavāyāyo-
gād iti | samavāyamātram hi vyaktyā sahāsyā jātam nānyaḥ
5 kaścid viśeṣa iti | pūrvavat paścād api na jñānahetuḥ syāt |
samavāyād eva jñānahetutve svāśrayasamavāyinām anyeṣām api
dṛśyatāpattiḥ | tasmāj jñānahetutaiva vyañjakatvaṃ | tac ca
tulyaṃ pradīpādāv iti sa eva prasaṅgaḥ | tan nādheyatā na vyak- T 303 b 1
tir vṛttiḥ sāmānyasyeti | avṛtter nānekatra jñānahetuḥ | ata eva |
- 10 vyakter anyāthavānanyā yeṣām jātis tu vidyate |
teṣām vyaktiṣv apūrvāsu katham sāmānyabuddhayaḥ || 150 ||
- vidyata evety avadhāraṇārthas tuśabdaḥ | vidyamāno hi padā-
rthaḥ svasāmarthyenānyatra buddhiṃ janayan svarūpānukāriṇiṃ
tatsaṃbandham apekṣate | anyathātiprasaṅgāt | sa ca sāmānya-
15 sya satas tattvānyattvapakṣayor na saṃbhavati |
- ekatra dṛṣṭasyānyatra darśanāsambhavāt
- sā hi buddhir ekabhāvinī vyaktyantaram evam āskanded bhū-
tagrāhiṇī yadi tatra dṛṣṭam kiṃcid anyatra paśyet | tac ca
sataḥ |
- 20 ananyatve 'nvayābhāvād anyatve 'py anapāśrayāt || 151 ||
- na saṃbhavati | svabhāvo hi svabhāvān na tattvam anyatvaṃ
vā laṅghayati | rūpasyātadbhūtasyānyatvāvyatikramāt | idam
eva khalu rūpasyānyatvaṃ yan na tad ākārāntaravad aviśeṣāt |
tac cet sāmā*nyasya rūpam ananyat tad eva tad bhavati | atattve A 46 b 1
25 vastvantaravad anyatvaprasaṅgāt | na caikavyaktyātmano vya-
ktyantarānvāveśo 'vyaktyantaratvaprasaṅgāt | tato nāvyatire-
kiṇaḥ sāmānyād anvayinī buddhiḥ syāt | nāpi vyatirekiṇas tasya

6 jñānahetutve AKT: vijñānahetutve B || 9 The word
anekatra, found both in the MSS and in K, is not represented in the
Tib. version || 15 saṃbhavati AK: saṃbhavatīti B: yod pa
ma yin te T || 21 svabhāvān AKT: bhāvān B || 22 laṅ-
ghayati AK: laṅghayet B ||

- kvacid anāśrayād anyasyāpi vyaṅgyavyaṅjakabhāvādeḥ saṃ-
bandhasya kenacid anupakāryasyāpratibandhenābhāvāt | asaṃ-
bandhāc ca jñānotpattāv api prasaṅgāt | tad ayam ekavastu-
T 304 a 1 darśanenaikavṛtteḥ pratyayasyānyatra vṛttim icchāṃs tattvānya-
ttve nātikrāmatīty ayuktaṃ etat | tasmād iyam artheṣv ekarūpā 5
pratītir vikalpavāsanāsamutthitā bhrāntir eva | bhāvabhedo vā-
sanāprakṛtiś ca tasyāśraya iti nirloṭhitam etat | katham tarhi-
dānīm pradhāneśvarādikāryaśabdā bhāveṣv atadbhūtabhedeṣv
abhedena vartante | te 'pi yathāsaṃketāhitavāsanopaskṛtatvād
vijñānasamṭateḥ sarvārthadarśaneṣv anapekṣyāpi tadbhedam ta- 10
thādhyavasāyād atathābhūtakalpitavyavacchedena vikalpavi-
jñānapratibhāsinī artha upādānabalaprabhāvavikalpasamutthitāḥ
pravartante | na hi teṣv atathābhūteṣu kiṃcid vyatiriktam avya-
tiriktaṃ vā sāmānyam asti | tathābhāvakalpanayā tu tadanya-
bhedaḥ pratipatrabhiprāyavaśāt syāt | tadabhiprāyād eva sā- 15
mānyam kiṃ neti cet | tenāvaśyam hi ta*tra bhedo nāntarīyaka*
A 47 a 1, B 18 a 1 tvād eṣṭavyaḥ | sa eva sāmānyakārye paryāpta iti nihprayojanā
sāmānyakalpanā | yadi satsv asatsu vā bhāveṣu sāmānyabuddhir
neyam arthavati kevalam viplava eveti nāsmākam asyā viṣaya-
nirūpaṇam prati kaścid ādaraḥ kvacid avisamvādo 'syā vastuni 20
kāryakāraṇabhāvapratibandhān na tathābhūtagrāhyasamāveśāt
pratyakṣavad atathābhāve 'pi bhāvād iti nivedayiṣyāmo nivedi-
tam ca|bhedaviṣayatvam punar asyā bahulam bhinnapadārtha-
T 304 b 1 darśanabalena teṣu bhāvādhyavasāyāt | tathā bhāvakalpanāyām
evāparatra bhāvāt | api cāyam sāmānyam arthāntaram kalpa- 25

1 anāśrayād AK: anāśrayaṇād B || 3 api prasaṅ-
gāt AT: atiprasaṅgāt B || 5 °krāmatīty ayuktaṃ
etat KT: °krāmaty ayuktaṃ etat A: °krāmatīty uktaṃ
etat B || 7 The rare word nirloṭhitam has been rendered in the
Tib. version by the words dpyad zin to, which correspond to a Skr.
nirṇītam || 9 vartante BK: pravartante A || 10 ya-
thāsaṃketāhitavāsanopaskṛtatvād vijñānasamṭateḥ
AK: yathāsaṃketavāsanopaskṛtatvāc cittasamṭateḥ
B. In the Tib. version of these words, brda ji lta ba bzin du
rgyud bag c'ags kyis legs par byas pa nīd kyī p'yir ro,
neither āhita nor vijñāna (or citta) are represented || 13 ata-
thābhūteṣu AK: tathā 'satsu B || 14 avyatiriktam
A: omitted by B ||

yan svāśrayamātragatam vā kalpayet ' sarvagatam vākāśādivat |
tatra yadi svāśrayamātragatam ghaṭatvādiśūnyeṣu pradeśeṣu
ghaṭādyutpattau katham teṣu bhinnadeśadravyavartinah sāmān-
yasya sambhavaḥ | yasmāt tat pūrvadravyād utpitsu dravyam

5 na yāti

niṣkriyatvopagamāt | na hy anyadravyavṛtter bhāvasya tato 'vi-
calato bhinnadeśena bhāvena tadubhayāntarālāvyāpino yogo
yuktaḥ | prāk sa

na ca tatrāsīd asti paścān

10 na ca tatrotpanno na kutaścid āyāta iti ka imam vyāghātabhāram
udvoḍhum samartho 'nyatra jādyāt | api ca

na cāmśavat |

jahāti pūrvam nādhāram

utpitsudeśād bhinnadeśam | tayoś ca vartata iti |

15

aho vyasanasa*ṁtatih || 152 ||

A 47 b 1

bhinnadeśayor hi bhāvayoh sambandho dvidhā bhavet | nānāvay-
avātmatayānyonyābhyām avayavābhyām tatsambandhād ālo-
karajjuvaṁśadaṇḍādivat | na hi sāvayavatvam antareṇa bhinna-
deśābhyām yugapat kasyacid yogo yuktaḥ | tasya dvitīyātmābhā-
20 vāt | ekātmanaś ca tatpradeśavartisaṁbandhirūpatvāt | anyathā
tatsambandhāyogāt | ekasyādheyasya tatra sthānam tadaiva
tatra tenaivātmanā 'sthānam iti tatsthitāsthitātmanor ekasya

1 vā A: omitted by B || 6 anyadravyavṛtter AK: anya-
vṛtter B, followed by the Tib. translator, who renders this expression by
the words gṣan na gnas pai, etc. || 17 The Tib. translation is
here not quite literal. The expression nānāvayavātmatayā has
been not rendered and instead of it we read the words yan lag du
mai bdag ñid can nam | gcig gi bdag ñid can, which
represent a Skr. nānāvayavātmakam ekātmakam vā ||
18 The Tib. translator must have had before him ālokarajjuvaṁśa-
vat only || 22 tatra sthānam tadaiva tatra A: tatra
sthānam tatra tadaiva B. Instead of tatra, found both in the
MSS and in K, the Tib. translator read apparently yatra (gañ la) ||

T 305 a 1 virodhād ayuktam etat | sarvatra sarvadā sarvākārasthitātmeti
 cet | tatsvabhāvadarśanāśrayaḥ pratyayaḥ sarvatra sarvākāraḥ
 syāt | tathā ca gāṃ apy aśva iti pratiyāt | aśvasthitātmanā dravyat-
 vena sambandhāt 'tatsvabhāvapratipattyā ca tathā niścayāt '
 tasya caikasyādr̥ṣṭākārāntarābhāvāt | tasmān nānavayavam ane- 5
 kadeśe yugapad ādhīyate | pūrvādhāratyāge tu bhinnadeśe 'pi
 varteta | sa ca nābhimataḥ |

anyatra vartamānasya tato 'nyasthānajanmani |
 svasmād acalataḥ sthānād vṛttir ity atiyuktimat || 153 ||
 yatrāsau vartate bhāvas tena sambadhyate 'pi na | 10
 taddeśinaṃ ca vyāpnoti kim apy etan mahādbhutam || 154 ||
 ity antaraslokau | yasya tu sarvagataṃ sāmānyam tasyāpi

A 48 a 1 vyaktaivaikatra sā vyaktyā 'bhedāt sarvatragā yadi |
 jātir * dr̥śyeta sarvatra

na jāter nityāyāḥ kācid vyaktir iti niśiddham etat | tasmān nityam 15
 anapekṣitaparopaskārā dr̥śyeta vā na vā kadācit tasmin svabhāve
 vyavasthānāt | svabhāvāntarasya kutaścid anutpatteḥ | abhyu-
 pagamyāpi vyaktim vyāpiny ekatra vyaktyā bhedābhāvād vya-
 ktaiva sarvatreti vyaktiśūnyeṣv api pradeśeṣu dr̥śyeta |

na ca sā vyaktyapekṣiṇī || 155 || 20

yadi hi vyaktyapekṣiṇī syāt |

vyañjakāpratipattau hi na vyañgyaṃ sampratīyate |
 viparyayaḥ punaḥ kasmād iṣṭaḥ sāmānyatadvatoḥ || 156 ||

yo 'pi hi svāśrayendriyasamyogāpekṣapratipattikaṃ sāmānyam
 āśrayaśūnyeṣu pradeśeṣu na dr̥śyeta iti pratisamādadhīta tasyāpy 25
 T 305 b 1 asty evāśrayendriyasamyoga upakāraka iti tatas taddarśi ya-
 B 18 b 1 thāsthitāṃ paśyēt | na hi tasyāṃ dr̥śyamānāyām adr̥ṣṭam ta*.

S anyatra AK: anyasya B || 16 °paropaskārā AKT:
 °paropakārā B || 19 Instead of dr̥śyeta we read in the Tib.
 version na dr̥śyeta. The addition of the negation is probably due to a
 clerical error || 27 adr̥ṣṭam AT: rūpam adr̥ṣṭam B ||

dīyaṃ yuktaṃ | vyaktivyaṅgyatvāt sāmānyasya vyañjakarahiteṣu
pradeśeṣv adarśanam ity api mithyā | tathābhūtasya vyaṅgya-
vyañjakabhāvasya tatrābhāvat | svapratipattyāparapratipattihe-
tur hi vyañjakaḥ pradīpādīḥ svarūpaśūnye deśe svavyaṅgyaṃ na
5 darśayati | naivaṃ vyaktir viparyayāt | katham hi sā vyañjikā
ca syāt sāmānyasya | tatpratipattidvāreṇa ca dr̥śyā syāt | vyaṅgyā
ca saivaṃ prasajyate pradīpaghaṭavat | kathamcit tatpratipattim
antareṇādr̥śyarūpatvāt | api cāne*na kim asaṃbhavad abhisamī-
kṣyaivaṃ bahvāyāsaḥ sāmānyavāda āśritaḥ | parasparato bhedaḥ
10 vyatirekiṇīṣu vyaktiṣv anvayinaḥ pratyayasyāyogāt | katham
idānīm

A 48 b 1

pācakādiṣv abhinnena vināpy arthena vācakaḥ |

pācakapāṭhakādiṣv anyonyam ananvayiṣv api śabdapratyayānuvṛ-
ttir asti | pācakaḥ pāṭhaka iti | na hi teṣv anyad ekam abhinnaṃ
15 asti yena bhinnās tathā pratiyeran | karmāsti cet | vyaktibhya
eva tarhi sa pratyayo 'stu | kim idānīm karmaṇānyena vā | bhi-
nnam abhinnaḥ pratyayahetur na bhavātīty ekam sāmānyam iṣṭam |
tad yadi bhinnam api karmābhinnam pratyayaṃ janayet | vyakti-
bhiḥ ko 'parādhaḥ kṛto yena tās tathā neṣyante | tāsām ekarūpa-
20 tvāt | asyedam iti vyatirekapratītir atadākāraviśeṣavati ca na
syād iti cet | uktam atra yathā vyatireko viśeṣapratyayās ca
yathāsvam arthāntaravivekāḍ iti | tasmād vyaktivat

T 306 a 1

bhedān na hetuḥ karmāsyā

pācakādyabhedapratyayasya | tatkarma jātir abhedād dhetur
25 iti cet |

na jātiḥ karmasaṃśrayāt || 157 ||

4 svarūpaśūnye deśe BK: svarūpaśūnyeṣu A: rañ
gi ño bos stoñ pa la T, which represents a Skr. svarūpa-
śūnye || 14 anyad ekam BK: ekam anyad A || 22 The
expression yathāsvam has been rendered in the Tib. version by the words
brda ji lta ba bñin du, which represent a Skr. yathāsaṃke-
tam. This translation is in close accordance with K, who comments on
yathāsvam iti yasya śabdasya yathāsaṃketam yo
vyavacchedas tasmād ity arthaḥ ||

na hy arthāntarasam̐bandhinī jātir arthāntare pratyayahetur
gotvam iva karkādiṣu | pācakakarmasu ca karmajātir na ca tāni
karmāṇi pācakaśabdenābhidhiyante | kiṃ tarhi | tatkarmāśrayo
dravyam | tasya karmasāmānyasya

śrutyantaranimittatvāt

5

A 49 a 1 ca * pākaḥ pāka iti hi tataḥ syān na punaḥ pācaka iti | tasya kar-
manimittatve proktam | kiṃ ca

sthityabhāvāc ca karmaṇaḥ |

na hy anityaṃ karma sarvadāsti | tasya ca pratyayasya karmani-
mittatve niruddhe karmaṇi na pācaka ity ucyeta | pacata eva kar- 10
masadbhāvāt | tata eva

asam̐bandhān na sāmānyam̐ nāyuktam̐ śabdakāraṇam̐ || 158 ||
atiprasaṅgāt

vinaṣṭe hi karmaṇi tat sāmānyam̐ na karmaṇi na kartarīti sam̐-
baddhasam̐bandho 'py asya nāstīty asam̐bandhān na śabdajñā- 15
nahetuḥ | anyathā hy atiprasaṅgaḥ syāt | atītam anāgataṃ vā
nimittikṛtya tayoh̐ pravṛttir iti cet |

karmāpi nāsaj jñānābhidhānayoḥ |

nimittam̐ | tayoh̐

anaimittikatāpatteḥ

20

asad dhi nirupākhyam̐ katham̐ nimittam̐ syāt | kāryakaraṇa-

6 °nimittatvāc ca A: nimittānāca (sic!) B. The particle
ca forms obviously not part of the verse, but of the commentary, according
to the method of the miśrakavyākhyānam̐ || punaḥ A: omitted
by B || 10 ucyeta AK: ucyate B || 16 hy A: omitted by B ||
21 The word nirupākhyam̐ has been rendered in the Tib. version by
nus pa med pa, in close accordance with the commentary of K, who
says upākhyāyate prakāśyate vastv anayety upākhyā-
rthakriyāśaktiḥ | sā nirgatā yasmād asatas tat ta-
thoktam̐ | asad yasmād arthakriyāśaktivikalām̐ | tad
evam̐bhūtam̐ katham̐ śabdajñānayoḥ nimittam̐ syād
ity arthaḥ ||

lakṣaṇatvād vastutvasya | tat pracyutāsamprāptarūpam atītā- T 306 b 1
nāgataṃ karmanimittam | anyac ca vyaktyādikam neṣṭam ity
animitte te syātām | tathā ca na jātisiddhis tasyā jñānābhidhā-
nayoh | nimittatve neṣṭatvāt | śaktiḥ pācakādiśabdanimittam
5 na karma na sāmānyam iti cet

na ca śaktir ananvayāt || 159 ||

na hi śaktir nāma kiṃcid anyad eva pācakādīnām | tasyā eva
pākādyarthakriyopayogena dravyasyānupayogitvaprasaṅgāt | ta-
syām tasyopayoga iti cet kim idānīm śaktyā | śaktyupayogāya
10 śaktyantarasya vyatirekiṇo 'bhyu*pagame 'tiprasaṅgād dravyam A 49 b 1
evopayujyata iti vācyam | tasyopayoge śaktāv arthakriyāyām
evopayujyata iti kiṃ neṣyata iti kim antarāle 'narthikayā śaktyā |
tasmāc chaktir iti dravyam eva tatkāryam tac ca nānvetīti | tato
'nvayī śabdo na * syāt | B 19 a 1

15 sāmānyam pācakatvādi yadi prāg eva tad bhavet |
vyaktaṃ sattādivan no cen na paścād aviśeṣataḥ || 160 ||

athāpi pācakatvam iti sāmānyam eva kiṃcid bhavet | saty arthe
tatsamavāyasyākādācitkatvāt sattādivat | prāg eva vyaktaṃ
syāt | yāvanti hi sāmānyāny arthe samavāyadharmāṇi tāni sa-
20 hotpādenāsyā samavayantīti samayaḥ | tadvyatikrame tasya
paścād apy aviśeṣān na tatsamavāyaḥ syāt | tatsambandhisva-
bhāvavaigūṇyād dhi sa tasya prāṇ nāsīt tatraiva cāsyā svabhāve
sthitasya paścād bhavatīti duranvayam etat |

kriyopakārāpekṣasya vyañjakatve 'vikāriṇaḥ | T 307 a 1
25 nāpekṣātiśaye 'py asya kṣaṇikatvāt kriyā kutaḥ || 161 ||

karmopakāram apekṣya pācakatvam dravyeṇa vyajyata iti cet |

1 kāryakaraṇalakṣaṇatvād vastutvasya A: kā-
ryakāraṇalakṣaṇatvād vastutattvasya B: dños poi
de ñid ni bya ba byed pai mts'an ñid can yin pai
p'yir ro T (which apparently read vastutattvasya for vastu-
tvasya of A and may be of K) || tat: de bas na T (=tas-
māt) || 20 tadvyatikrame AK: tadvyatikrameṇa B ||
23 sthitasya AKT: sthitaś ca B || 26 karmopakāram
AK: karmopakārakam B ||

- sthirasvabhāvasyānatiśayād aviśeṣā*dhāyini kāpekṣā | atiśaye
vā kṣaṇikatvāt karmaṇaḥ pratikṣaṇaṃ svabhāvabhūtasānyānya-
syātiśayasyotpattes tad api kṣaṇikaṃ syāt | tataḥ svotpattisthā-
navināśinaḥ kriyā kutaḥ 'yada*pekṣaṃ vyañjakam syāt | katham
tarhīdānīm asaty abhinne vastuni jñānaśabdāyor anvayinor vṛ- 5
ttiḥ | yathā pācakādiṣu | nanu tad evedam cintyate katham teṣv
apīti | cintitam etad yathā na teṣu sambhavati | tat kim idānīm
animitte te syātām | nānimitte | kim tarhi | na bāhyatattvanimitte |
yathāsvam vāsanāprabodhād vikalpotpattiḥ | tataḥ śabdāḥ |
na punar vikalpābhīdhānāyor vastusattā samāśraya ity uktaprā- 10
yam etat | yathāsvam samayavāsanāvaśād virodhirūpasamāve-
śenāparāparadarśane 'py anvayinos taylor darśanāt | na ca tatra
tannibandhanaḥ kaścit svabhāvo 'sti parasparavirodhinor yu-
gapad ekaṭra samāveśāyogāt | aniyamena tarhi syāt | na hy ani-
mittam bhavat kvacid bhavati kvacin na bhavatīti niyamam 15
arhati | na khalu vai tad animittam vāsanāviśeṣanimittatvāt |
bāhyam tu tathābhūtam dṛśyam nāstīti brūmaḥ | na cāsati tasmin
na bhavitavyam | suptataimirikopalabdheṣv artheṣv abhāveṣu
samayavāsanāropitarūpaviśeṣeṣu ca tathā vikalpotpatteḥ | na
ca te 'satsūtpadyanta iti sarvatra sarvākārāḥ | vibhāgenaiva tatho- 20
palabdhānām vikalpanāt | uktaṃ cātra kimcid asmābhiḥ prakṛ-
tyāpi kecid ekajñānakāryāḥ svabhāvabhedād iti | * api ca |

tulye bhede yayā jātiḥ pratyāsattyā prasarpati |
kvacin nānyatra saivāstu śabdajñānanibandhanam || 162 ||
ity antaraślokaḥ |

25

na nivṛttiṃ viḥyāsti yadi bhāvānvayo 'paraḥ |
ekasya kāryam anyasya na syād atyantabhedataḥ || 163 ||
yady ete bhāvā vyāvṛttiṃ muktvā svabhāvena kenacid anvayinā

1 aviśeṣādhāyini kāpekṣā BKT: aviśeṣādhāyini
karmaṇi kāpekṣā A || 7 yathā na teṣu sambhavati
A: yathā teṣu na sambhavatīti BK || 8 Instead of syātām
the Tib. translator apparently read na syātām. The negation is probably
due to some clerical error || 19 vikalpotpatteḥ BK: vikal-
pasyotpatteḥ A || 20 'satsūtpadyanta BKT: 'satsū-
papadyanta A ||

śūnyāḥ | naiṣāṃ bahūnām ekaṃ kāryaṃ syāt | yo hi tasya svabhāvo janakaḥ | na hi so 'nyasyāsti | yo 'sti sa na janako vyatirekasya niḥsvabhāvatvāt | yajjanakaṃ tad eva vastu tajjanakaṃ cāparatra nāstīti nāparaṃ janayet | sa hi tasya svabhāvo yo janakaḥ so 'nyasyāpi yadi syāt | sa tena svabhāvena tato 'bhinnāḥ syād ity asti svabhāvānvayaḥ |

yady ekātmatayānekaḥ kāryasyaikaḥ kāraḥ |
ātmaikatrāpi so 'stīti vyarthāḥ syuḥ saha-kāriṇaḥ || 164 ||

yady ekasvabhāvatvād aneka ekasya kāraḥ sa teṣāṃ abhinnāḥ svabhāvaḥ | ekasamnidhāne 'py astīti | avaikalyāt kāraṇasya eko 'pi janakaḥ syāt | yasmāt | T 308 a 1

nāpaity abhinnaṃ tadrūpaṃ viśeṣāḥ khalv apāyinaḥ |

na hi tasyābhinnasvabhāvasyārthāntare viśeṣo 'sti | viśeṣe 'bhedahāneḥ | sa ca tatrāpy astīti naikasthitāḥ api tasyāpāyo 'sti | ye viśeṣāḥ teṣāṃ saha-sthitinīyamābhāvāt syād apāyaḥ | na ca te janakā iṣṭāḥ | saha-kāriṇāṃ ekasvabhāva*tayā janakatvābhyupagamāt | tato janakasya sthānāt | asthāyi*naś cājanakatvād ekasthitāḥ api kāryotpattiḥ syāt | na ca bhavati | ataḥ A 51 a 1 B 19 b 1

ekāpāye phalābhāvād viśeṣebhyas tadudbhavaḥ || 165 ||

20 tatkāryam anekasahakārisādhāraṇam ekaviśeṣāpāye 'pi na bhavati | punar apy avikaleṣu sarveṣu viśeṣeṣu bhavati | na tv avikale'py abhinne rūpe | kāryaṃ hi kutaścidbhāvadharṃi yaṃ na bhavati tat tasyaiva vaikalyāt | na cābhinnasya rūpasya ekasthitāḥ api vaikalyam asti | avikale 'pi tasminn abhavat tasyājanakātmatām sūcayati | yatsākalyavaikalyābhyāṃ ca kāryaṃ bhāvābhāvavat 25

3 sa na janako AKT: sa janako B || 4 sa hi AKT: na hi B || 9 abhinnaḥ BK: abhinna° A || 13 °bhinnasvabhāvasya A: °bhinnasya svabhāvasya B || viśeṣe AKT: viśeṣe vā B || 14 naikasthitāḥ AKT: tenaikasthitāḥ B || 15 ye viśeṣāḥ AKT: ye tu viśeṣāḥ B || 22 apy A: omitted by B || abhinne B and may be K: abhinna° A || 25 sākalyavaikalyābhyāṃ ca kāryam bhāvābhāvavat AK: sākalyavaikalyābhyāṃ ca bhāvābhāvavat B. The text the Tib. translator had before him was apparently sākalya-

tata evotpattiḥ | tasmin sati niyamena bhavatas tadanyasmād ut-
pattikalpanāyām atiprasaṅgāt | tasmād viśeṣā eva janakā na
sāmānyam | tatas ta eva vastu | yasmāt |

sa pāramārthiko bhāvo ya evārthakriyākṣamaḥ |

idam eva hi vastvavastunor lakṣaṇam yad arthakriyāyogyatā 'yo- 5
gyatā ceti vakṣyāmaḥ |

sa ca

arthakriyāyogyo 'rthaḥ

nānveti yo 'nveti na tasmāt kāryasaṃbhavaḥ || 166 ||

T 308 b 1 tasmāt sarvaṃ sāmānyam anarthakriyāyogyatvād avastu | va- 10
stu tu viśeṣa eva tata eva tanniṣpatteḥ | svabhāvānanvayāt tarhy
ekasya janakaṃ rūpam anyasya nāstīty ajanakaḥ syāt | janakatve
A 51 b 1 vā bhedāviśeṣāt sarvo ja*nakaḥ syāt | naitad asti | yasmāt |

tenātmanā hi bhede 'pi hetuḥ kaścīn na cāparaḥ |
svabhāvo 'yam

15

ekasya janakād ātmano bhidyamānāḥ sarve samaṃ janakā na vā
kaścīd iti syād etad yady eṣaṃ na viśeṣaḥ saṃbhavet | tato bhe-
dāviśeṣe 'pi kutaścīd ātmātiśayāt kaścij janako nāparaḥ | sa hi
tasya svabhāvo nāparasya | na hi svabhāvā bhāvānām paryanu-
yogam arhanti | kim agnir dahaty uṣṇo vā nodakam iti | etāvat tu 20
syāt | kuto 'yam svabhāva iti | nirhetukatve 'napekṣiṇo niyamā-
bhāvenātiprasaṅgāt | tasmāt svabhāvo 'sya svahetor ity ucyate |
tasyāpi tajjanaanātmatā tadanyasmād ity anādir hetuparamparā |

vaikalyavat only, as is plain by his rendering these words by ts'ogs
pa dañ bral pa dañ ādra ba || ca: BT: ca kāryam AK ||
2 eva AK: omitted by BT || 3 tatas AK: atas B || 10 ava-
stu B: na vastu A || 11 tata eva AK: ta eva B || 14 hi bhe-
de 'pi AK Man T (bdag de śin tu t'a dad kyañ): bhin-
nam api B || 18 The words t'a dad pai k'yad par yod na
yañ correspond to a Skr. bhedaviśeṣe 'pi and not to bhedāvi-
śeṣe 'pi, which is the correct reading || nāparaḥ BKT: na cā-
paraḥ A || 19 na hi svabhāvā AT: na hi bhāvā B ||
21 'napekṣiṇo BK: nirapekṣiṇo A ||

bhinnānām hi kaścid dhetur nānyaḥ svabhāvād ity atra na kiṃ-
cid bādhakam |

abhedo tu syātām nāśodbhavau sakṛt || 167 ||

5 abhedāt | svabhāvenaiva viśvasya svātmavad vibhāgotpattisthi-
tinirodhādayo na syuḥ¹ tathopalakṣaṇād abhedasya | idam eva hi
bhedābhedalakṣaṇam ekākārasyāpi vyatireko 'vyatirekaś ca |
virodhinor ekātmāny asaṃbhavāt |

bhedo 'pi tena naivam ced

10 na vai sarvākāravyatirekam brūmo yenaivam syāt | kaścid asyā- T 309 a 1
tmā bhinno nānya iti bhedān na sahotpattyādayaḥ | evaṃ tarhi

ya ekasmin vinaśyati* |

A 52 missing

tiṣṭhaty ātmā na tasya

15 bhedāḥ | sthānāsthānāyor ekātmāśrayatve ko 'nyo dharmo bhedaka
iti nānātvam eva kvacin na syāt | sarvākāravivekāvivēkinor vā-
rthayor abhyupagamān nāma kevalam neṣṭam syān na vastv
ity uktam | tad ime naikayogakṣemā bhāvāḥ bhinnā eva |

ato na syāt sāmānyabhedadhīḥ || 168 ||

20 tad idam arthāntaram anāyattam ajanyatvād asyedaṃ sāmānyam
bhedo veti vyapadesaṃ nārhati | anyāpohe 'py eṣa tulyaḥ pra-
saṅga iti cet | na tulyaḥ | yataḥ |

nivṛtter niḥsvabhāvatvān na sthānāsthānakalpanā |

na hy anyāpoho nāma kiṃcit tasya ca svabhāvānuṣaṅginyaḥ
svabhāvasthitipracyutikalpanā na kalpante |

upaplavaś ca sāmānyadhiyas tenāpy adūṣaṇā || 169 ||

25 nirviṣayam eva khalv idam mithyājñānam yad anekatraikākāram

1 bhinnānām hi BK: hi omitted by A || 10 bhin-
no nānya AK: bhinno nyānya B. The Tib. rendering of these
words t'a dad pa med pa dañ t'a dad pa is wholly meaningless
in this context ||

iti na tadviṣayasyābhāvāt sthitir asthitir vā | yat punar etad uk-
taṃ tajjanako hi sa tasya svabhāvaḥ

yat tasya janakaṃ rūpaṃ tato 'nyo janakaḥ kathaṃ |

tatra na brūmo 'nyasya tajjanakaṃ rūpaṃ nāstīti | kiṃ tarhi |
yad ekasya tajjanakaṃ tad anyasya nety anyo 'pi svarūpeṇaiva 5
B 20 a 1 janako na pararūpeṇātattvāt | te yathā*svaṃ bhinnāś ca tajjana-
T 309 b 1 kās ca svabhāveneti ko 'tra virodhaḥ | ekarūpavikalas tadrūpo
na syāt ' nātatkāryaḥ | tenaiva ca tatkāryaṃ kartavyam iti ko
'tra nyāyaḥ | api ca |

bhinnā viśeṣā janakā

10

ity uktam | na ca te viśeṣās tenātmanā parasparam anuyanti |
yad ekasya janakaṃ rūpaṃ anyasya tan nāsti | na ca tāvatā
'janakāḥ |

apy abhedo 'pi teṣu cet || 170 ||

syād etat ' satyaṃ viśeṣā janakāḥ ' na punas teṣāṃ viśiṣṭam eva 15
rūpaṃ kiṃ tv abhinnaṃ api ' tadekaśaktiyogāj janakāḥ |

tena te 'janakāḥ proktāḥ

saty api sāmānye rūpe na tena te janakās tasyānapāyād ekasthi-
tāv api kāryotpattiprasaṅgād ity uktam prāk | kiṃ ca |

pratibhāso 'pi bhedakaḥ |

20

ananyabhāk

utpattisthitivināśādibhedaś cety apiśabdāt | yo 'yam abhinnān
sarvārthān manyate ' tasyāyam artheṣu buddhipratibhāsabhedo
viruddhadharmādhyāśaś ca na syāt | sati vā tasminn abhede 'pi
na kaścid bhedaḥ syāt | tathā cāyaṃ pravibhāgo na syād ekā- 25
tmavat | tasmād ayaṃ bhinnapratibhāsādir viśeṣa eva | na cātrā-
param abhinnaṃ pratibhāsaṃ paśyāmo yadbalenābhedapratītiḥ
syāt | ato viśeṣa eva |

6 pararūpeṇa BK: the word para° is not represented in the
Tib. version, which has no bos, i.e., rūpeṇa only ||

D h a r m a k ī r t i ' s P r a m ā ṇ a v ā r t t i k a m , e t c .

sa evārthas tasya vyāvṛttayo 'pare || 171 ||
tatkāryam kāraṇam cokaṭam tat svalakṣaṇam iṣyate |
tattyāgāptiphalāḥ sarvāḥ puruṣāṇām pravṛttayaḥ || 172 ||

yad arthakriyākāri tad eva vastv ity uktam | sa ca viśeṣa eva |
5 yat punar etat sāmānyam nāma tat tasyaivāparasmād bhedaḥ | A 53 a 1
na hi tasyārthatve dṛśyasya rūpānupala*kṣaṇam yuktaṁ | ta- T 310 a 1
dupalakṣaṇakṛtatvād bhedeṣv abhinnapratyayasya | api ca |

yathā'bhedaḥviśeṣe 'pi na sarvaṁ sarvasādhanaṁ |
tathā bhedaḥviśeṣe 'pi na sarvaṁ sarvasādhanaṁ || 173 ||

10 yad uktam | katham tajjanakasvabhāvād bhinno 'sya janakaḥ
syāt | janakatve vāviśeṣāt sarvo janakaḥ syād iti | uktam
atra | yady aviśeṣaḥ syāt syād etad iti | yathā cāsyā svayam
abhedavādinō 'bhedaḥviśeṣe 'pi na sarvaḥ sarvasya janaka iti tathā
bhedaḥviśeṣe 'pi bhaviṣyati | atha vā |

15 bhede hi kāraṇam kiṁcid vastudharmatayā bhavet |
abhede tu virudhyete tasyaikasya kriyākriye || 174 ||

bhedamātrāviśeṣe 'pi svahetupratyayaniyamitasvabhāvatvāt kecid
eva kāraṇaḥ syuḥ ' nānye 'tatsvabhāvatvād ity atra naiva kiṁcid
viruddham asti | ekatve tu tasya tattraiva tathā kāraṇatvam akā-
20 rakatvaṁ ceti vyāhatam etat |

bhedo 'py asty akriyātaś cen na kuryuḥ saha-kāriṇaḥ |
na vai sarvākārāvivekaṁ brūmo bhedaśyāpi bhāvāt | tasmāt
kaścid akārako 'pīti | tathā 'pi kathamcid bhedaḥ saha-kāriṇo
'kāraṇaḥ syuḥ |

25 paryāyeṇātha kartṛtvam sa kiṁ tasyaiva vastunaḥ || 175 ||

athāpi syān naiva kaścid akārako 'sti | sarveṣāṁ sarvatra paryā-
yeṇopayogāt | śakter vā vipari*ṇatāyās tanniveśinyā rūpāntare- A 53 b 1
ṇopayogāt | sa eva khalv ayaṁ paryāyo bhedaśraya ekasya ka-

10 'sya BKT: 'nyasya A || 18 naiva A: naivaṁ B ||
19 The word kāraṇatvam is not represented in the Tib. version ||
23 saha-kāriṇo A: sakāriṇo B || 28 oyogāt A: oyogād iti
B. Equally good || The word bheda is not represented in the Tib. version ||

T 310 b 1 tham | pariṇāmo vā 'vyatirekiṇyāḥ | viśeṣe vā kathamcid ekatva-
hānir iti yat kiṃcid etat | kiṃ ca |

atyantabhedābhedaḥ ca syātām tadvati vastuni |
anyonyam vā tayor bhedaḥ sadṛśāsadrśātmanoh || 176 ||

bhāvāś ced abhinnenātmanā svātmabhūtena bhedināḥ tadvantaḥ 5
syuḥ tadabhinnasvabhāvātmatvād bhedasyāpi kutaḥ paraspa-
ram bhedaḥ | atha na sa tasya samāna ātmā | tathā sati tadāt-
manā tenāpi na yuktaḥ tathā bhavitum | tathābhāve hy atad-
dharmā syāt | na hy ayam pravṛttinivṛttimān svabhāva eko yuk-
taḥ | na sarvātmanā'bheda eva | 10

tayor api bhaved bhedo yadi

na hi kvacid asyaikāntiko bhedo 'bhedo vā vivekena vyavasthā-
panāt | sāmānyam viśeṣa iti |

B 20 b 1

*yenātmanā tayoh |

bhedaḥ sāmānyam ity etad yadi bhedaḥ tadātmanā || 177 || 15
bheda eva

yadi sāmānyaviśeṣayor yam ātmānam āśritya sāmānyam viśeṣa
iti sthitis tenātmanā bhedaḥ tadā bheda eva | yasmāt tau hi
tayoh svātmānau tau ced vyatirekiṇau vyatireka eva sāmānya-
viśeṣayoh svabhāvabhedaḥ | svabhāvo hi bhāva iti | 20

tathā ca syān niḥsāmānyaviśeṣatā |

bhedaḥ sāmānyayor yadvad ghaṭādīnāṃ parasparam || 178 ||

A 54 missing

*vyatireke ca bhedaḥ sāmānyayor na bhedaḥ sāmānyavān na sā-
mānyam bhedavat sambandhābhāvāt parasparam ghaṭādivad
ity uktam | api ca | 25

yam ātmānam puraskṛtya puruṣo 'yam pravartate |
tatsādhyaphalavāñchāvān bhedaḥ bhedaḥ tadāśrayau || 179 ||
cintyete svātmanā bhedo vyāvṛttyā ca samānatā |

7 tathā sati A and may be K: tathā B. Equally possible ||
8 yuktaḥ tathā bhavitum A: tathā yuktaḥ bha-
vitum B ||

asty eva vastu nānveti pravṛtṭyādiprasaṅgataḥ || 180 ||

sarva eva gaur aśvād bhinno 'bhinno veti bhedaṁ abhedaṁ vā
pṛcchan viśeṣaṁ eva bhāvasya svabhāvākhyam adhikṛtya pravart- T 311 a 1
tate | sa eva hi tathocyate | dravyatvādayas tu na tatra śabdaco-

5 ditāḥ yathāsvaṁ pṛthagabhīdhānāt | arthasya tadavyabhicārāt
tato gatīḥ syat | nirloṭhitam caitad ācāryeṇa | tad ayaṁ gavādiśa-
bdapratyupasthāpitam arthaṁ bhinnam abhinnam vā pṛcchann
arthāntaropakṣeṇa tatra kim iti dvimukhabuddhiḥ kriyate |
tasmād yo 'syātmā 'nanyasādhāraṇo yaṁ puraskṛtya puruṣo

10 viśiṣṭārthakriyārthī pravartate | yathā gor vāhadohādau nā-
nyasaṁbhavino 'rthasya yathā yuddhapraveśe | sa eva svabhāvo
yathāsvaṁ śabdacodito na dravyatvādi sāmānyam | taccodanayā
tadā prāptum anabhipretatvāt | gavādisamāveśāt tadātmabhūtā-
nāṁ cānanvayena tatrānubhaya-rūpatvāt | tam eva cāyaṁ bhāvaṁ
15 prakāraiḥ paryanuyuñkte | tasya bhede dravyatvādyabhedo
'syābādhaḥ eva | sarvatra svabhāvena bhedasyābhyupagamāt |
sāmānyasya ca vyāvṛttilakṣaṇasya | svabhāvabhūtasya ca sāmā-
nyasyābhede 'py uktam | svātmanaivābhede tu tatsvabhāvani-
bandhanārthakriyārthī samaṁ dvayor api pravarteta | eko 'pi
20 tām arthakriyāṁ tatsvabhāvatvād eva karoti | tadanyasyāpi
tat tulyam iti so 'pi kiṁ na karoti |

etenaiva yad ahrīkaḥ kim apy aśīlam ākulam |

pralapanti pratikṣiptam tad apy ekāntasaṁbhavāt || 181 ||

yad ayaṁ ahrīkaḥ syād uṣṭro dadhi syān neti kim apy aśīlam T 311 b 1

25 ayuktam aheyopādeyam apariniṣṭhānād ākulam pralapanti | tad
apy anena nirastaṁ svabhāvenaikāntabhedāt | tadanvaye vā |

sarvasyobhaya-rūpatve tadviśeṣanirākṛteḥ |

codito dadhi khādeti kim uṣṭraṁ nābhīdhāvati || 182 ||

11 yathā yuddhapraveśe KT (dber na γyul du 'jug
pa lta bu'o): yathā buddhapraveśaḥ B || 16 sva-
bhāvena K: svabhāva eva B. T gives t'ams cad la raṅ gi
ño bo t'a dad pa k'as blaṅs pai p'yir ro, i.e., svabhā-
vabhedābhyupagamāt || 20 tadanyasyāpi KT: tada-
nyāpi B || 21 iti so 'pi KT: api so 'pi B ||

tathā hy uṣṭro 'pi syād dadhi¹ nāpi sa evoṣṭraḥ¹ yenānyo 'pi syād
uṣṭraḥ | tathā dadhy api syād uṣṭraḥ¹ napi tad eva dadhi¹ yenā-
nyad api syād dadhi | tad anayor ekasyāpi kasyacit tadrūpābhā-
vasyābhāvāt¹ svarūpasya vātadbhāvināḥ svaniyatasyābhāvāt¹
na kaścīd viśeṣa iti | dadhi khādeti codita uṣṭram api khādet | 5

athāsty atiśayaḥ kaścīd yena bhedena vartate |

A 55 a 1 sa eva dadhi so 'nyatra nāstī*^{ty} anubhayaṃ paraṃ || 183 ||

athānayoḥ kaścīd atiśayo 'sti yenāyaṃ tathā coditaḥ kṣīravikāra
eva pravartate nānyatra | sa evātiśayo 'rthakriyārthipravṛttivi-
śayo dadhi | tatphalaviśeṣopādānabhāvalakṣitasvabhāvaṃ hi 10
vastu dadhīti | sa ca tādṛśaḥ svabhāvo 'nyatra nāstīti | pravṛtṭya-
bhāvād arthinaḥ | tasmāt tan nobhaya rūpaṃ ity ekāntavādaḥ |
api ca |

sarvātmatve ca sarveṣāṃ bhinnau syātām na dhīdhvanī |
bhedasamhāravādasya tadabhāvād asaṃbhavaḥ || 184 || 15

B 21 a 1 so 'yam ahrīkaḥ kvacid apy ekam ākāraṃ pratiniyatam apaśyan*

T 312 a 1 vibhāgābhāvād bhāvānām katham asaṃsrṣṭānyākāravatyā bud-
dhyādhimucyeta^{rthān} abhilaped vā | tato bhedāgrahāt tatsamhā-
ravādo na syāt¹ syād uṣṭro dadhi syān neti | atha punar asaṃsrṣṭ-
āv ākārau pratipadya saṃharet | ekarūpasamṣargiṇyāḥ buddheḥ 20
kvacit pratiniyamāt tatpratibhāsabhedakṛta eva tayo rūpayoḥ
svabhāvabhedo 'pi syāt | ekānekavyavasthiteḥ pratibhāsaviśa-
yatvāt | tathā ca naikas tadubhaya rūpaḥ syād iti mithyāvāda
eṣaḥ | sthitam etat¹ na bhāvānām kaścīd svabhāvānvayo 'sti¹
bhedalakṣaṇam eva tu sāmānyam | atha ca prakṛtyā kecid ekaj- 25
ñānādiphalāḥ kecin neti | bhavatu nāma bhāvānām svabhāva-

10 The word dadhi is not represented in the Tib. version || 18 adhi-
mucyeta BK: adhimuñcet A. This word is of frequent occurrence
in the buddhist literature (see, f. ex., Edgerton, pp. 13-14, and *Madhyami-
kakārikā*, p. 268). In the *Abhidharmakośavyākhyā* (Soc. As., 243 b 6) it is for
instance defined by the words niścite vastuni tathai vā vadhā-
raṇam. See also Intro., p. xxxv. The Tib. rendering of it is mos pa ||
21 tatpratibhāsabhedakṛta eva tayo AKT: tatpra-
tibhāsakṛta etayo B || 23 tathā ca naikas BKT: tathā
caikas A || 24 eṣaḥ BKT: eva A ||

- bhedah*sāmānyam | yeṣāṃ tu nirupākhyānām svabhāva eva nāsti A 55 b 1
 tatra katham svabhāvabhedaviṣayāḥ śabdāḥ | teṣv avaśyam
 śabdapravṛttyā bhāvyam | kathamcid avyavasthāpiteṣu vidhipra-
 tiṣedhāyogāt | tathā ca sarvatrāyam anvayavyatirekāśrayo vya-
 5 vahāro na syāt ' uṣṇasvabhāvo 'gnir nānuṣṇa ity api | svabhāvānta-
 rasyāsataḥ kathamcid avyavasthāpanāt | sarvathā 'pratipatter
 agnisvabhāvasyāpratipattir iti vyāmūḍham jagat syāt | syād etat '
 na tatra kasyacid asato niṣedhaḥ 'anuṣṇam sad evārthāntaram
 niṣidhyata iti | katham idānīm sad asan nāma |na brūmaḥ sarva-
 10 trāsat ' tatra nāstīti deśakāladharmaniṣedha eva sarvabhāveṣu T 312 b 1
 kriyate ' na dharmiṇaḥ ' tanniṣedhe tadviṣayaśabdapravṛttya-
 bhāvāt ' anirdiṣṭaviṣayasya nañō 'prayogāt | so 'pi tarhi deśādi-
 pratiṣedhaḥ katham | yasmān na tatrāpi deśādīnām pratiṣedho
 nāpy arthasya | sambandho niṣidhyata iti cet | nanu tanniṣedhe
 15 'pi tulyo doṣo niṣedhād asati śabdāpravṛttir ityādi | asato vāsyā
 niṣedhe tadvad dharmiṇo 'pi niṣedhaḥ | na vai sambandhasya
 nāstīti niṣedhaḥ | kiṃ tarhi | neha ghaṭo nedānīm naivam ityuk-
 tau nānena sambandho 'sti ' naitaddharmā veti pratītiḥ | tathā
 ca sambandho niṣiddho bhavatīti | tathāpi katham niṣiddho yāvad
 20 asya sa*mbandho dharmo vā nāstīti matir na bhavati | na cāsyāḥ A 56 a 1
 kathamcid bhāve sambhavo 'bhāveṣu tathā 'bhāvāt | tasmāt sam-
 bandhābhāvapratiṭer nāyam ihetyādyā pratītiḥ | sā tadabhāve

13 na tatrāpi A: tatrāpi na B || 15 niṣedhāt A
 (but an avagraha has been added by another hand) B. The word niṣedhāt
 is not represented in the Tib. version, which renders this phrase as follows
 de bkag pa na yañ pai p'yir | ñes ba mts'uñs pa ma
 yin nam | med pai sgra ṣjug par mi ṣgyur ṣes bya ba
 la sogs pa ṣm | K's commentary apparently knows and explains two
 different readings, i.e., 'niṣedhāt and niṣedhāt. It may be apposite
 to adduce here it in full: tanniṣedhe' pīti sambandhaniṣe-
 dhe 'pi tulyo doṣaḥ | dharmivat sambandhasyāpy ani-
 ṣedhāt | tad evāsatītyādinā sādhayati | asati sam-
 bandhe śabdāpravṛtītiḥ | ādiśabdād anirdiṣṭaviṣaya-
 sya nañō 'prayogāt | athavā tulyo doṣaḥ | katham |
 niṣedhāt | asati yo niṣedhas tasya tvayaiva niṣe-
 dhād iti vyākhyeyam || 17 niṣedhaḥ AKT: omitted by B ||
 18 tathā ca B: tathā AT || 19 bhavatīti A: bhavati B
 and apparently T ||

na syāt | pratītau vā tadabhāvasya | * yathāpratītimatas tatpra-
bhavāḥ śabdāḥ kena nivāryante | sa eva hi śabdānām na viṣayo
yo na vitarkānām | te cet pravṛttāḥ ko vacanasya niṣeddhā |
na hy avācyam arthaṃ buddhayaḥ samīhante | sambandhasya
tu svarūpeṇānabhidhānam uktam | abhidhāne sambandhitvena 5
buddhāv upasthānāt | yathābhiprāyam apratītiḥ | tad ayam pra-
tīyamāno 'pi sambandhirūpa eveti svarūpeṇa nābhidhīyate | ta-
T 313 a 1 smān nābhāvavat sambandhe 'pi prasaṅgaḥ | api ca | ayam
abhāvam abhidheyam bruvāṇaṃ prati pratividadhā abruvāṇaḥ
kathaṃ pratividadhyāt | vacane vāsyā katham abhāvo 'nuktaḥ | 10
athābhāvam eva necchet | tenāvacanam | tad evedānīm katham
abhāvo nāstīti | yat punar etad arthanīṣedhe 'narthakaśābdāpra-
yogān nirviṣayasya naṇo 'prayoga ity atrottaraṃ vakṣyate | tas-
māt santy abhāveṣu śabdāḥ | teṣu kathaṃ svabhāvabheda iti |
tatrāpi | 15

rūpābhāvād abhāvasya śabdā rūpābhidhāyinaḥ |
nāśaṅkyā eva siddhās te vyavacchedasya vācakāḥ || 185 ||

A 56 b 1 vastuvṛttinām śabdānām kiṃ rūpam abhi*dheyam āhosvid bheda
iti śaṅkā syāt | abhāvas tu vivekalakṣaṇa eva nimittikartavyasya
B 21 b 1 kasyacid rūpasyābhāvāt 'tadbhāve 'bhāvāyogā*t | tadbhāvala- 20
kṣaṇatvād bhāvasya | tasmād ayam eva sa mukhyo vivekaḥ |
tasya tathābhāvakhyāpinaḥ śabdāḥ kiṃ vivekaviṣayā ity asthā-
nam evaitad āśaṅkāyāḥ | tasmāt siddham etad sarve śabdā vive-

1 The expression yathāpratītimataḥ has been misunderstood by the Tib. translator, who has rendered it by the words rtogs par adod pa ji lta ba bžin du, as if °mataḥ was a participle from the verb man- || 4 The word samīhante has been commented on by K by ālambante (samīhanta ity ālambante), in close accordance with the Tib. translation which renders this verb by dmigs || 8 nābhāvavat AKT: na bhāvavat B || According to the division accepted in the Tib. version after the word prasaṅgaḥ begins the sixth chapter (bam po drug pa) || 10 'nuktaḥ AKT: 'yuktaḥ B || 19 śaṅkā syāt AKT: śaṅkāpi syāt B || 23 etad tadā-śaṅkāyāḥ A: etad āśaṅkāyāḥ B, apparently followed by T, which gives de ni gnas ma yin pa la t'e tsom za ba yin no ||

kaviṣayā vikalpās ca | ta ete ekavastupratiśaraṇā api yathāsvam
avadhībhedopakalpitaṁ bhedaṁ bhinneṣv iva pratibhātsu buddhau
vivekeṣūpalayanād bhinnaviṣayā eva | tena svabhāvasyaiva sād-
dhyasādhanaabhāve 'pi na sādhyasādhanasamsargaḥ | tan na pra-
5 tijñārthaikadeśo hetur iti | sa cāyaṁ hetutvenāpadiśyamānaḥ |

upādhibhedāpekṣo vā svabhāvaḥ kevalo 'thavā |

ucyate sādhyasiddhyartham nāśe kāryatvasattvavat || 186 || T 313 b 1

apekṣitaparavyāpāro hi svabhāvaniṣpattau bhāvaḥ kṛtakah |
teneyaṁ kṛtakaśrutih svabhāvābhīdhāyiny api paropādhim enam
10 ākṣipati | etena pratyayabhedabheditvādayo vyākhyātāḥ | evam
upādhibhedāpekṣaḥ kvacit svabhāvo hetur ucyate 'kvacid ana-
pekṣaḥ sāmānyena 'yathā 'nityatva eva sattvam 'kvacit svabhā-
vabhūta dharmaviśeṣaparigraheṇa 'yathā tatraivotpattiḥ | anayā
diśā 'nye 'pi svabhā*va hetupravibhāgā draṣṭavyāḥ |

A 57 a 1

15 sattāsvabhāvo hetuś cen na sattā sādhyate katham |
ananvayo hi bhedaṇām vyāhato hetusādhyayoh || 187 ||

yadi sattvam anityatve anyatra vā hetuḥ syāt sādhyam api ka-
smān neṣyate | tat kilaivaṁ prasādhyamānaṁ viśeṣibhavati |
na ca viśeṣaḥ sādhyaituṁ śakyate 'nanvayāt | yathāha pramā-
20 ṇaviṣayājñānāt iti | so 'yaṁ viśeṣo na sādhyā eva vyāhanyate |
kim tarhi | hetāv api tulyadoṣatvāt | na hi hetur ananvayaḥ sid-
dher aṅgaṁ tataḥ saṁśayāt | naiṣa doṣaḥ | yasmāt |

1 ca AT: omitted by B || Instead of ta ete, the Tib. translator
apparently read tasmāt or tataḥ (de bas na) || 3 The word
upalayanāt, apparently an ᾤπαξ of quite regular grammatical formation
from upalī- (cp. the Introd., p. xxxiv), has been rendered in the Tib. version
by ñe bar gnas pai p'yir, in close accordance with K, who comments
it by upasthāpanāt || 5 Here ends the discussion on the sāmā-
nyam, etc., started in the kārikā 40 || 10 °tvādayo vyākhyā-
tāḥ AKT: °tvād avyākhyātāḥ B || 11 svabhāvo hetur
AK: svabhāvahetur B || 12 sattvam AKT: satyam B. The
Tib. version is here not quite literal and apparently represents a Skr. yadi
sattvam anityatve svabhāvahetur vā syāt || 20 The
words pramāṇaviṣayājñānāt are a citation from *Pramāṇasamucca-*
yaḥ, III. The whole stanza runs as follows: ts'ad mai yul ni mi šes
p'yir | bsgrub byai c'os kyañ sgrub par byed | rgyas pai
ts'ig yin ma brjod do | gtso dañ rjes agro rjes agro min
(vol. cit., f. 8 b, l. 1, Peking Ed.). See also the vṛtti², f. 141 b ll. 5 seq.

bhāvopādānamātre tu sādhye sāmānyadharmini |
na kaścīd arthaḥ siddhaḥ syād anīśiddham ca tādṛśam || 188 ||

na sarvathā sattāsādhane viśeṣaḥ sādhitō bhavati | bhāvamātra-
viśeṣaṇo 'sti kaścīd dharmīti prasādhayato 'nirdiṣṭasvabhāvavi-
śeṣasya kasyacit sattāmātre virodhābhāvāt neha sattāsādhana- 5
T 314 a 1 pratiṣedhaḥ | kiṃ tu sa tathāsti kaścīd iti kaṃcanāsyā bhedam
aparāmṛśan bruvāṇaḥ kaṃ svārthaṃ puṣṇāti | tasmād anenopā-
ttabheda eva sādhyah |

upāttabhede sādhye 'smin bhaved dhetur ananvayaḥ |
sattāyām tena sādhyāyām viśeṣaḥ sādhitō bhavet || 189 || 10

A 57 b 1 sa hi dharmī pradhānalakṣaṇa eko nityaḥ sukhādyā*tmako 'nyo
veti yathākathamcid api viśeṣitas tatsvabhāvaḥ prasādhito bha-
vati | sa ca tathā nānveti | yad api sattāmātram anveti na tena
siddhena kiṃcit | nanv evam agnyādiṣv api prasaṅgaḥ | tatrāpi
nāgnisattāmātre kaścīd vivādaḥ | viśiṣṭādhāraviśeṣaṇasya tv abhi- 15
matasyānanvayād asiddhiḥ | na vai sa ādhāras taṃ viśeṣīkaroti |
tadayogavyavacchedena viśeṣanād ity uktaṃ vakṣyate ca | ta-
smāt tatra sāmānyam eva sādhyate tadayogavyavacchedena |
na tathehāpi kvacit sattāyāḥ sādhanam | pradhānādiśabdavācya-
syaivārthasya kvacid abhāvān nirviśeṣaṇaiva sā | katham abhāvo 20
jñeyābhidheyaprameyatvaiḥ so 'pi siddha eva | tat kiṃ idānīm
jñeyam astīti siddhir astu | tathāpi kiṃ siddham syāt | anyatra
tu tad evāgnisāmānyam tatrāsiddham iti sādhyate | nanu tatrāpi
tadayogavirahiṇā sāmānyenānvayo na siddha eva | na vai kaścit
tathābhūtenānvayam karoti | pratipādayatā hi param dhūmo 25
B 22 a 1 'gnināntariyako darśaniyo yatra dhū*mas tatrāgnir iti | sa tathā-
T 314 b 1 gnimātreṇa vyāptaḥ siddho yatraiva svayam dṛśyate tatraivā-

6 sa tathāsti AKT: sarvathāsti B || 12 tatsvabhā-
vaḥ AKT: tattasvabhāvaḥ B || prasādhito A: sādhitō
BT || 16 na vai sa ādhāras KT: na vai sādhāras A:
na saiva ādhāras B || 19 sādhanam A: sādhakam B ||
21 siddha eva AKT: siddha eva pradhānārthaḥ B ||
25 tathābhūtena A and apparently K: tathābhūtenārthena
BT. Equally good ||

- gnibuddhiṃ janayati | tatra ca sādhyānirdeśena na kiṃcit | tatra
darśanasambandhākhyānamātrād iṣṭasiddheḥ | tadani*rdese ca A 58 a 1
katham tadviśiṣṭenānvayaḥ | tad ayam agninā 'vinābhāvī
siddhaḥ | arthād evāgnes tatpradeśāyogaṃ vyavacchinattīti sa
5 tathā sādhyā ucyate | na punas tathā 'syopanyāsapūrvako 'nva-
yaḥ sādhyokter ihānaṅgatvāt | tatpūrvakatve vā kaḥ pratijñāṃ
sādhanād apākaroti | tathā cāha |
liṅgasyāvvyabhicāras tu dharmenānyatra darśyate |
tatra prasiddhaṃ tadyuktaṃ dharmināṃ gamayiṣyati ||
10 tasmān nāgnyādisādhanavat sattāsādhanam apy anavadyam iti |
aparāmṛṣṭatadbhede vastumātre tu sādthane |
tanmātravyāpinaḥ sādhyasyānvayo na vihanyate || 190 ||
sādthane punaḥ sattve svabhāvaviśeṣāparigraheṇa vastumātra-
vyāpini sādhyadharme nānvayavyāghātaḥ | na hi tatrāvaśyaṃ
15 viśeṣaparigrahaḥ kāryaḥ | sanmātrāśraye 'pi sādhanasāmarthyāt |
na sādhyatve | vaiphalyāt | api ca |
nāsiddhe bhāvadharma 'sti vyabhicāryubhayāśrayaḥ |
dharma viruddho 'bhāvasya sā sattā sādhyate katham || 191 ||
sattāyāṃ hi sādhyāyāṃ | sarvas taddhetur na trayiṃ doṣajātim
20 atipatati | asiddhiṃ vyabhicāraṃ virodhaṃ ca | tatra yadi bhā-

1 tatra ca sādhyānirdeśena na kiṃcit AKT (de la
sgrub par byed pa bstan pas cir yañ mi ruñ ste): na
ca sādhyena na kiṃcit B || 2 ca AK: 'pi B || 3 agni-
nā' vinābhāvī A: agnyavinābhāvī B || 8 The source of
this stanza is *Pramāṇasamuccayaḥ*, II, 11. In the translation of the *Pramā-
ṇasamuccayaḥ*, the Tib. version runs as follows: rtags kyi mi ak'rul
ba yañ na | c'os dañ gžan du bstan par ba | de la
grub na c'os can ni | de dañ ldan par rtogs par agyur ||
11 tu all: omitted by B || 15 sanmātrāśraye AKT (yod pa
tsam la pa rten pa la): tanmātrāśraye B || 16 na sā-
dhyatve vaiphalyāt BK, who comments on na sādhyatve
sattāyā viśeṣaṇāśrayaḥ | kasmāt | vaiphalyāt | : na
sādhyatve viśeṣaṇāśrayaḥ vaiphalyāt A: bsgrub par
bya ba ñid ni ma yin te | abras bu med pai p'yir
ro T || 17 After 'sti in A is added hetuḥ in the margin. ||
20 atipatati A: ativartate B and may be K ||

- T 315 a 1 vadharmo hetur ucyate | sa katham asiddhasattāke syāt | yo hi
bhāvadharmaṃ tatrecchati | sa katham bhāvaṃ necchet | svabhā-
A 58 b 1 va eva hi ka*yācid apekṣayā dharmā iti vyatirekīva dharmiṇo
nirdiśyate | na hi dharmadharmivācinoḥ śabdayor vācye kaścid
viśeṣo 'stīty uktam etat | atha punar ubhayadharmāṃ brūyāt | 5
anāśritavastuno 'paryudāsenā vyatirekamātrasyābhāve 'py avi-
rodhāt | yathā na bhavati mūrta iti amūrtatvaṃ nirupākhye 'pi
syāt | nirupākhyasyābhāvād na pratiṣedhaviṣayateti cet | tat kim
idānīm vidhiviṣayo 'stu | tad api neti cet | katham idānīm na
pratiṣedhaviṣayaḥ | vidhinivṛttirūpatvāt pratiṣedhasya | tad 10
etat vyavacchedamātraṃ dvayor api sambhavad vipakṣapracā-
raśaṅkāvyavacchedena labhyaṃ gamakatvaṃ katham ātmasāt
kuryāt | sa ca svayaṃ svavācobhayadharmaṭāṃ bruvāṇaḥ sato
'nyatrāpy asya vṛttiṃ bhāṣate sattāyāṃ cāvyabhicāram iti
katham nonmattaḥ | abhāvadharmaṃ tu bhāvamātravyāpino 15
'rthasya vyavacchedaṃ hetuṃ sattāyāṃ vadato 'sya viruddho
hetuḥ syāt | tasya bhāve kvacid asaṃbhavāt 'abhāve ca bhāva-
vyavacchedasya bhāvāt | tad ayaṃ triprakāro 'pi dharmāḥ sattā-
sādhane na hetulakṣaṇabhāk 'na cānyā gatiḥ asti | tasmān na
sattā sādhyate | sādhanatve punar asyāḥ sāmānyena tanmātravyā- 20
T 315 b 1 pini vastudharme siddhasattāke dharmiṇi nāsiddhiḥ | tena ca
A 59 a 1 sādhyadharmaṇa vyāptir yadi katham*cin niściyate 'na virodha-
vyabhicārāv iti nāyaṃ prasaṅgaḥ | aniścitāyāṃ tu vyāptau dha-
rmisamāśraye vā tatsvabhāvatayā gamako na kaścid gamakaḥ |
ata eva svadharmaṇa vyāptaḥ 25

siddhaḥ svabhāvo gamako

2 bhāvam AKT: taṃ bhāvam B || 5 In the text he had before him, the Tib. translator apparently read vācye 'rthe niśca-
yajñānaviṣaya eva viśeṣo, as is plain by his rendering brjod
par bya bai don la nes pai šes pai yul nid du k'yad
par || 8 na BK: a° A || 10 vidhinivṛttirūpatvāt AKT:
vidhinimittarūpatvāt B || 12 °pracāraśaṅkāvyavac-
chedena AKT: °pracārāśaṅkāvicchedena B || 17 abhā-
ve ca AK: abhava eva B || 18 'pi BKT: omitted by A ||
21 nāsiddhiḥ ABK: na siddhiḥ T || 22 niściyate AK:
niściyeta B || 24 gamakaḥ A: gamakaḥ syāt B ||
26 siddhaḥ svabhāvo BK: siddhasvabhāvo A ||

vācyaḥ | na hi prakāśatayā prakāśayan pradīpas tadrūpāprati-
pattau svām arthakriyāṃ karoti |

vyāpakas tasya niścitaḥ |

gamyah svabhāvas

- 5 taddharmaniścayād eva niścito vyāpakatvena tasya dharmiṇo
dharmo gamyaḥ |

tasyāyaṃ nivṛtttau vā nivartakaḥ || 192 ||

- tasya vyāpyasya dharmasyāyaṃ nivartako vyāpako dharmah
svayaṃ nivartamānaḥ | evaṃ hy ayam asya vyāpakaḥ siddho
10 bhavati yady asyābhāve na bhavet | tad anena dvividhasyāpi
sādhana prayogasya gamakatālakṣaṇam uktaṃ veditavyam | dvi-
vidho hi prayogaḥ sādharmyeṇa vaidharmyeṇa ca | yathāhur
eke 'anvayī vyatirekī* ceti | nānāyor vastutaḥ kaścid bhedo 'nya-
tra prayogabhedāt | sādharmyeṇāpi hi prayoge 'rthād vaidhar-
15 myagatiḥ | asati tasmin sādhyena hetor anvayābhāvāt | tathā
vaidharmye 'py anvayagatiḥ | asati tasmin sādhyābhāve hetvabhā-
vasya saṃdehād iti vistareṇa vakṣyāmaḥ |

B 22 b 1

anityatve yathā kāryam akāryam vā 'vināśini |

- anenodāharaṇam anāyor darśayati | tatrānvayī yat kiṃcit kṛ-
20 takam tat sarvaṃ a*nityam 'yathā ghaṭādayaḥ 'śabdaś ca kṛ-
taka iti kṛtakatvasyāpy anityatvena vyāptiṃ pradarśya śab-
dasya kṛtakatve kathite sāmāthyād evānityaḥ śabda iti | tasmān
nāvaśyam iha pakṣanirdeśa iti | ayam anvayinaḥ prayogaḥ |
vyatireke 'pi nānityatvābhāve kṛtakatvaṃ bhavati śabdaś ca
25 kṛtaka iti | siddhatatsvabhāvatayā tadabhāve na bhavataḥ |
kṛtakatvasya śabde ca bhāvakyātau tadātmanaḥ sato bhāva iti
sāmāthyāt siddheḥ pūrvān na pratijñāvacanam | anvayas tv

A 59 b 1
T 316 a 1

4 gamyaḥ svabhāvaḥ BKMan: gamyasvabhāvaḥ A ||
6 gamyaḥ ABK: gamyaḥ svabhāvaḥ T || 13 eke AK:
anye B || 15 The words sādhye na hetor up to asati tasmin
have been by negligence left out in B || 21 kṛtakatvasyāpi A:
kṛtakatvasya T: kṛtakasya B and may be K || 24 vya-
tireke 'pi KT (ldog pa yañ): vyatireky api A: vyati-
rekāpi B || 26 śabde omitted by B ||

arthāpattyā siddhaḥ | na hy atadātmaniyatasya tannivṛttau
nivṛttiḥ | tasmāt tanniyamam prasādhya nivṛttir vaktavyā |
sā cet sidhyati tadātmaniyamam arthāt sūcayatīti siddho 'nva-
yaḥ | katham idānīm kṛtako' vaśyam anitya iti pratyetaṅvyo
yenaivam ucyate | yasmāt | 5

ahetutvād vināśasya svabhāvād anubandhitā || 193 ||

na hi bhāvā vinaśyantas tadbhāve hetum apekṣante | svahetor
eva vinaśvarāṇām bhāvāt | tasmād yaḥ kaścit kṛtakaḥ sa pra-
kṛtyaiva naśvaraḥ | tathā hi |

sāpekṣāṇām hi bhāvānām nāvaśyaṃbhāvitekṣyate | 10

nirapekṣo bhāvo vināśe | sāpekṣatve hi ghaṭādīnām keṣāmcin
nityatāpi syāt | yena

bāhulye 'pi hi taddhetor bhavet kvacid asaṃbhavaḥ || 194 ||

A 60 a 1 yady api bahulaṃ vināśakāraṇā*ni santi teṣāṃ api svapratyayā-
dhīnasamnidhitvān nāvaśyaṃ samnidhānam iti kaścin na vinaśy- 15
ed api | na hy avaśyaṃ hetavaḥ phalavanto vaikalyapratibandha-
saṃbhavāt |

T 316 b 1 etena vyabhicāritvam uktaṃ kāryāvyavasthiteḥ |
sarveṣāṃ nāśahetūnām hetumannāśavādinām || 195 ||

ity antaraślokaḥ | tad ayaṃ bhāvo 'napekṣas tadbhāvaṃ prati 20
tadbhāvaniyato 'saṃbhavatpratibandheva kāraṇasāmagrī sakalā
kāryotpādane | nanv anapekṣāṇām api keṣāmcit kvacin nāvaśyaṃ
tadbhāvo bhūmibhijodakasāmagryām api kadācid aṅkurānutpatteḥ |
na tatrāpi saṃtānapariṇāmāpekṣatvāt | naivaṃ bhāvasya kācid
apekṣā | tatrāpy antyā kāraṇasāmagrī yā 'vyavahitā kāryotpatteḥ 25
sā phalavatya eva | saiva ca tatrāṅkurahetuḥ | anyas tu pūrvaḥ pa-

1 atadātmaniyatasya ABK: the negation is wanting in the
Tib. version || 3 arthāt AKT: arthād eva B || 5 The word
pratyetaṅvyo (K comments on niścetavyo) is not represented in
the Tib. version || 7 tadbhāve AKT: tadabhāve B || 14 api
A: api hi B || 16 phalavanto AKT: phalavantas te-
ṣāṃ B || 22 kāryotpādane BKT: svakāryotpādane A ||
25 antyā all: antā B ||

- riṇāmas tadartha eva | na ca tāṃ tatra kaścit pratibandhuṃ samarthaḥ | ekatra bhāve vikārānutpatteḥ | utpattau vaikatvahāneḥ | tadātmanaś cāpracyutasya tadutpādanam prati vaigūṇyam kāraṇasyākurvāṇasya pratibandhahetor apratibandhakatvāt | nanu
- 5 yavabijādayo 'pi śālyāṅkure janye na sāpekṣāḥ | tadutpattipratyayānām kadācit tatrāpi saṃnidhānāt | katham na sāpekṣāḥ | yāvātā sa evaiṣām svabhāvo nāsti yas tadutpādanah śālibhijasyeti tatsvabhāvāpekṣāḥ | evaṃ tarhi * kṛtakānām api keśā- A 60 b 1
- 10 mceit satām vā sa eva svabhāvo nāsti yo vinaśvaraḥ | tasmāt tatsvabhāvāpekṣatvān na vinaśvarāḥ | śālibijādīnām api sa svabhāvaḥ svahetor iti yo na taddhetuḥ so 'tatsvabhāvaḥ syāt | niyataśaktiś ca sa hetuḥ svarūpeṇa pratīta eva | na ca svabhāvaniyamo T 317 a 1
- 'rthānām ākasmiko yuktaḥ | anapekṣasya deśakāladravyaniyamāyogāt | tathātrāpi niyamahetur vaktavyo yata ime kecin
- 15 naśvarātmāno jātā na cātra kaścin niyāmakaḥ svabhāvasyāsti sarvajanminām vināśasiddheḥ | janmisvabhāvo nāsti cet | na* vai B 23 a 1
- janma nāśisvabhāvasya hetuḥ na cāhetuḥ svabhāvaniyamaḥ | tasmān nātra kaścid dhetoḥ svabhāvapravibhāgaḥ | tadabhāvāt phalasyāpi nāstīty asaṃānam | seyam nirapekṣatā vināśa-
- 20 sya kvacit kadācic ca bhāvavirodhinī tadabhāvaṃ svabhāvena sādhayati | yo hi svabhāvo nirapekṣaḥ sa yadi kadācid bhavet kvacid vā tatkāladravyāpekṣa iti nirapekṣa eva na syād ity uktam | sa tarhi naśvaraḥ svabhāvo nirapekṣa iti ahetukaḥ syāt | nāhetukaḥ sattāhetor eva bhāvāt tathotpatteḥ | sato
- 25 hi bhavatas tādṛśasyaiva bhāvāt | nāvaśyam sataḥ kutaścid bhāva iti cet | ākasmikī tarhi satteti | neyam kasyacit kadācit kvacit* viramet | tad dhi kiṃcid upaliyeta na vā yasya yatra kiṃcit A 61 a 1
- pratibaddham apratibaddham vā | seyam sattā 'pratibandhinī cet |

1 tāṃ tatra BKT: tāṃ A || 2 vikārānutpatteḥ BK: vivekānutpatteḥ A. In the text he had before him, the Tib. translator apparently read 'vikārānutpatteḥ || 4 nanu A: nanu ca B || 10 api A: omitted by BT, and apparently by K || 15 naśvarātmāno AKT: anaśvarātmāno B || 21 svabhāvo AKT: bhāvo B || 25 bhāvāt ABK: abhāvāt T || 28 Here the Tib. version is not quite clear to me. K's commentary is, as usual, simple and clear: tad dhītyādi | tad dhi vastu kiṃcid upaliyetāśrayed yasya yatra kiṃcid utpādādikam pratiba-

T 317 b 1 niyamavatī na syāt | tasmān neyam ākasmikī kvacit | katham
tarhidānīm ahetuko vināśa uktaḥ | jātasya tadbhāve 'nyānapekṣa-
nāt | uktaḥ cātra na vināśo nāma anya eva kaścīd bhāvāt | sva-
bhāva eva hi nāśaḥ sa eva hy ekakṣaṇasthāyī jāta iti | tam asya
mandāḥ svabhāvam ūrdhvaḥ vyavasyanti | na prāk | darśane 'pi 5
pātavābhāvād iti tadvaśena paścād vyavasthāpyate | vikāradar-
śaneneva viṣam ajñaiḥ | tad ayam sattāvyatirekeṇa nānyat kim-
cid vināśo 'pekṣata iti tadvyāpī | katham punar etad gamyate
nirapekṣo vināśa iti |

asāmarthyāc ca taddhetor

10

abhāvakāriṇaḥ kriyāpratiśedhāc ceti caśabdāt | katham asāmar-
thyam | siddhe hi bhāve kārako na taṁ karoti | nāpy anyakriyāyām
tasya kimcid iti | tadatadrūpākaraṇāc cākimcitkaro nāpekṣyata
iti | katham kriyāpratiśedho vināśa iti hi te bhāvābhāvaḥ ma-
nyante | tad ayam vināśahetur abhāvaḥ karotīti prāptam | tatra 15
yady abhāvo nāma kaścīd kāryaḥ syāt svabhāvaḥ sa eva bhāva iti
nābhāvaḥ syāt | tasmād abhāvaḥ karotīti bhāvaḥ na karotīti
A 61 b 1 kriyāpratiśe*dho 'sya kṛtaḥ syāt | tathāpy ayam akimcitkaraḥ
kimiti apekṣyata iti siddhā vināśaṁ praty anapekṣā bhāvasya |
tasmāt 20

bhavaty eṣa svabhāvataḥ |

yatra nāma bhavaty asmād anyatrāpi svabhāvataḥ || 196 ||

so 'yam kvacid bhavan dr̥ṣṭo 'napekṣatvāt svabhāvata eva bha-
vati | tathānyatrāpi svabhāvabhāvī viśeṣābhāvād iti |

T 318 a 1 yā kācid bhāvaviṣayā dvidhaivānumitis tataḥ | 25
svasādhye kāryabhāvābhyām sambandhaniyamāt

[tayoh || 197 ||

tasmāt dviprakāraiva vastuviṣayānumitiḥ kāryaliṅgā svabhāva-

ddham āyattam | na copalīyeta yasya yatrāprati-
baddham ||

1 niyamavatī na A: na niyamavatī B || 14 te AKT:
omitted by B || 17 The words bhāvaḥ na kārotīti are omitted
by B || 24 viśeṣābhāvāt AT: viśeṣābhāvāviśeṣāt B ||

līṅgā ca | yathāsvaṃ vyāpini sādhye tayoṛ eva pratibandhāt līṅga-
yor līṅgini | yathoktaṃ prāk |

pravṛtter buddhipūrvatvāt tadbhāvānupalambhane |
pravartitavyaṃ nety uktānupalabdheḥ pramāṇatā || 198 ||

- 5 tṛtīyas tu hetur anupalabdhir aviśeṣeṇa kvacid arthe gamaka ity
ucyate | sannīcayaśabdavyavahārapraṭiṣedhe hi sarvaivānu-
palabdhir līṅgam | sannīcayād dhi śabdavyavahārāḥ pravar-
tante | te pravṛttir ity uktāḥ | tathā hy anupalabdhir evāsattvam
ity uktam prāk | tac ca pratipattṛvaśān na vastuvaśāt | tāvad dhi
10 sa bhāvo 'sya nāsti yāvad atrāpratipattiḥ | satāpi tena tadarthā-
karaṇāt | vastutas tv anupalabhyamāno na san nāsan | satām
api svabhāvādiviprakaśāt kadācid anupalambhāt tasyāsatsv api
tulyatvāt | tad etat * pratipattuḥ pramāṇābhāvān nivṛttaṃ satt-
vam anupalabdhilakṣaṇaṃ svanimitān śabdavyavahārān nivar-
15 tayati | tena yāpīyam anupalabdhir upalabdhilakṣaṇaprāptānām
vastuto 'py asattvarūpā 'pravṛttiyogyatvāt | tasyā apy etat tulyaṃ
pramāṇyaṃ atra viśaye | asannīcayaphalāpi sā | asattā*yām apī-
yaṃ pramāṇam eva | na hy asti sambhavo yad upalabdhivyogyaḥ
sakaleṣv anyeṣu kāraṇeṣu san nopalabhyeta | na punaḥ pūrvā
20 'sattāsādhānī | yasmāt

A 62 a 1

B 23 b 1

T 318 b 1

śāstrādhikārāsambaddhā bahavo 'rthā atīndriyāḥ |
alīṅgāś ca kathaṃ teṣāṃ abhāvo 'nupalabdhitaḥ || 199 ||
so 'yam asattāṃ sādhyann anupalabdhimātreṇa sarvārthānām

8 te pravṛttir AKT: te 'wanting in B || 9 asattvam
ABK: med pa rnam s kyī med pa yin T, i.e., asatām asatt-
vam || uktam prāk AT and may be K: uktam B || 10 bhā-
vo 'sya BKT: bhāvo A || atrāpratipattiḥ BKT: atrā-
syāpratipattiḥ A || 14 anupalabdhilakṣaṇam B and K,
who quotes another reading too, upalabdhilakṣaṇam (upalabdhil-
akṣaṇam ity anye paṭhanti | upalabdhir eva satt-
vam upacārāt tathābhūtaṃ sattvaṃ nivṛttaṃ ity
arthah), which is also the reading the Tib. translator had in his text:
upalabdhilakṣaṇaprāptam A (upalabdhī° has been corrected
into anupalabdhī° by a secunda manus) || 18 pramāṇam eva
all: pramāṇa eva B || 20 The word yasmāt is not represented
in the Tib. version ||

pramāṇatrayanivṛtṭyā sādhayet | tatra na śāstranivṛttir abhāvasā-
dhanī | tasya kvacid anadhikāre 'pravṛtṭeḥ | śāstram hi pravarta-
mānam kaṃcit puruṣārthasādhanam upāyam āśṛitya pravartate |
anyathā 'baddhapralāpasyāprāmāṇyāt | tatra ca prakaraṇe
bahavo 'rthā nāvaśyaṃ nirdeśyāḥ | yathā pratyātmaniyatāḥ 5
kāścana puruṣāṇām cetovṛttayo 'niyatanimittabhāvinyāḥ¹ deśa-
kālavvyavahitā vā prakaraṇānupayogino dravyaviśeṣā na tāt-
śāstram viśayīkaroti | na ca tathā viprakṛṣṭeṣu svasāmarthyop-
padhānāj jñānotpādanaśaktir asti | na cāvaśyaṃ eṣām * kāryo-
palambho yenānumīyeraṇ | na ca te pramāṇatrayanivṛttāv api 10
na santīti śakyante vyavasātum | tasmān na sarvānupalabdhīḥ
sādhanī nivṛttiniścayasya | tad iyaṃ |

A 62 b 1

sadasanniścayaphalā neti syād vā 'pramāṇatā |

naiva veyam anupalabdhīḥ pramāṇam vyavasāyaphalatvāt pra-
māṇāṇām | na hi pravṛttiniṣedhe 'pīyaṃ niḥśaṅk aparicchedaṃ 15
cetaḥ karoti | saṃśayād api kvacil lokasya pravṛtṭeḥ | tathātve
tan niravadyaṃ yadi niścayapūrvam vyavahared iti seyaṃ apravṛ-
tṭiphalā proktā |

T 319 a 1 pramāṇam api kācit syāl līṅgātīśayabhāvinī || 200 ||

atra na sarvānupalabdhīḥ apramāṇam | pramāṇam api kācil līṅ- 20
gaviśeṣabhāvinī¹ yathodāhṛtā prāk | yat punar uktam apramā-
ṇam anupalabdhīḥ iti

svabhāvajñāpakājñānasyāyaṃ nyāya udāhṛtaḥ |

2 The words kvacid anadhikāre 'pravṛtṭeḥ have been rendered in the Tib. version by skabs aga' zig la ajug pai p'yir, which correspond to a Skr. kvacid adhikāre pravṛtṭeḥ ||
4 'baddha° AK: 'saṃbaddha° B || 15 The expression niḥśaṅk aparicchedaṃ has been wrongly rendered in the Tib. version by t'e ts'om yoṅs su gcod pa can, i.e., śaṅkāparicchedaṃ ||
16 The word lokasya is not represented in the Tib. version ||
20 atra na sarvānupalabdhīḥ apramāṇam AB (which gives amāṇam): aḍir mi dmigs pa t'ams cad nits'ad ma ma yin la T, i.e., atra na sarvānupalabdhīḥ pramāṇam ||
21 °bhāvinī B: °bhāvinī A || yathodāhṛtā BK: yathodāhṛtam A ||

- yasya kasyacit svabhāvo nopalabhyate deśādiviprakaṣāt¹ na
sa tadanupalambhamātrenāsan nāma yathoktaṃ prāk | yo 'pi
jñāpakasya līṅgasyābhāvād atīndriyaḥ pratikṣipyate 'rthaḥ sva-
bhāvaviśeṣo vā¹ yathā nāsti viraktaṃ ceto devatāviśeṣo vā¹
5 nāsti dānaḥiṃsāviraticetanānām abhyudaya hetuṭeti¹ pratyakṣe
'py arthe phalasyānantaryābhāvād atatphalasādharmyād vipa-
ryasto 'pavadetāpi¹ na tāvatā tadabhā*va eva¹ vyavahitānām A 63 a 1
api hetoḥ phalānām utpattidarśanāt¹ mūṣikālarkaviṣavikā-
ravat | tadbhāve virodhābhāvād atrānupalabddhimātram apramā-
10 ṇam | bhāve kiṃ pramāṇam iti cet | ata eva saṃśayo 'stu¹ bhaved
vā pramāṇam ity apratikṣepaḥ | tad atra keṣāṃcid arthānām
svabhāvānām vā darśanapāṭavābhāvāt kāraṇānām kāryotpāda-
naniyamābhāvāc ca bhavej jñāpakāsiddhiḥ | neyatā tadabhāvaḥ |
punaḥ paryāyeṇa keṣāṃcid abhivyakteḥ |
15 kārye tu kārakājñānam abhāvasyaiva sādhakam || 201 ||
svabhāvābhāve sādhye tadanupalambha evāpramāṇam ucyate |
kārakānupalambhas tu pramāṇam eva | na hy asti sambhavo yad T 319 b 1
asati kāraṇe kāryaṃ syāt | nanu kadācit kāraṇanāśe 'pi kāryasthitir
drṣṭā | na brūmaḥ kāraṇasthitikālabhāvi kāryam iti | heturahitā
20 tu bhāvotpattir nāstīty ucyate | na ca tathā sthāyī bhāvas tadup-
pādānaḥ | pāramparyeṇa tu saṃtānopakārāt tatkāryavyapadeśaḥ |
yady asya kathaṃcid abhāvaḥ sidhyet tatphalaṃ nāstīti niścīyate |
svabhāvānupalambhaś ca svabhāve 'rthasya līṅgini* | B 24 a 1
svabhāvābhāva eva līṅgini svabhāvānupalambho 'pi kaścit pra-
25 māṇam eva | yady anupalabhyamāno vyāpakas svabhāvo 'sya
siddhaḥ syāt | yathā vṛkṣatvaṃ śiṃśapāyāḥ |
tadabhāvaḥ pra*tīyeta hetunā yadi kenacit || 202 || A 63 b 1

5 °cetanānām all: cetanām B || 8 °viṣa° BKT: °vi-
ṣaya° A || 17 kārakānupalambhas AB: kāraṇānupa-
lambhas T (rgyu mi dmigs pa), and apparently K || 18 kā-
raṇanāśe A: kāraṇavināśe B and may be K || 21 pāra-
mparyeṇa A: pāramparyāt B || 24 svabhāvābhāva
eva ABK: svabhāva eva (rañ bžin ñid) T ||

yady asya kārāṇasya svabhāvasya vyāpakasya vā 'bhāvaḥ ku-
taścid gamakād dhetoḥ sidhyet | so 'yam asan eva svakāryaṃ
vyāpyaṃ vā nivartayati | tadabhāvāsiddhau nivartye 'pi sam-
śayāt | katham idānīm bhāvasya svayam anupalabdher abhāva-
siddhiḥ |

5

dr̥śyasya darśanābhāvakārāṇāsambhave sati |
bhāvasyānupalabdhasya bhāvābhāvaḥ pratiyate || 203 ||

bhāvo hi yadi bhaved yathāsvaṃ grāhakeṇa kārāṇenopalabhya
eva bhavet | sa darśanapratibandhiṣu vyavadhānādiṣv asatsūpa-
labhya eva | anupalabdhas tv asann iti niścīyate | tādṛśaḥ sata 10
upalambhāvvyabhicārāt | ayam eva hetur hetuvyāpakayor abhāve
'pi veditavyaḥ |

viruddhasya ca bhāvasya bhāve tadbhāvabādhanāt |
tadviruddhopalabdhaḥ syād asattāyā viniścayaḥ || 204 ||

- T 320 a 1 yo hi bhāvo yena saha nāvatiṣṭhate tadupādānāyor anyonyavai- 15
guṇyāśrayatvenārambhavirodhāt ' taylor viruddhayor ekasya bhāve
'py anyābhāvagatir bhavati ' yathoktaṃ prāk | idam anupalabdher
na pṛthag vyavasthāpyate | tata eva virodhagater virodhāc cābhā-
vasāadhanāt | bhavatu nāmaivaṃvidhāyā 'nupalabdher abhāva-
gatiḥ | sā punaḥ katham anumānam | katham ca na syāt | 20
A 64 a 1 dr̥ṣṭāntānapekṣaṇāt | * na hy asyāṃ kaścid dr̥ṣṭānto 'sti | kiṃ
na nirupākhyāṃ vyomakusumādi dr̥ṣṭāntaḥ | tad asat katham
avagantavyaṃ yenaivaṃ syāt | anupalabdher eveti cet | tatra
katham adr̥ṣṭāntikā 'sattāsiddhiḥ ' sadr̥ṣṭāntatve vā 'navasthāpra-
saṅgaḥ | tathā cāpratipattiḥ | tasmān nirupākhyābhāvasiddhivad 25
anyatrāpi dr̥ṣṭāntānapekṣaṇād ananumānam | śṛṇvann api devānām-
priyo nāvadhāraṇapaṭuḥ | nimittaṃ hy asacchabdavyavahārā-
ṇām upalabhyānupalabdhiḥ | sā svasamnidhānāt svanimittān
etān sādhayatīti svanimittasāmagrīogyasamnidhānaḥ sarvo 'tra

1 kārāṇasya AT: omitted by B || 9 °pratibandhiṣu AK:
°pratibandheṣu apparently B || 10 upalabhya eva A: upa-
labhyata eva B || 25 tasmān AK: tan B || 29 sarvo
'tra BKT: sarvo A ||

- dr̥ṣṭāntaḥ | asattā punar atrānupalabdhir eva | ata eveyaṃ kā-
raṇāt kāryānumānalakṣaṇatvāt svabhāvahetāv antarbhavatīti va-
kṣyāmaḥ | sacchabdavyavahārapratīṣedhe 'pi pramāṇanivṛttyā
nimittavaikalyābhāvino 'ṅkurādayo dr̥ṣṭāntaḥ 'na kevalaṃ niru-
5 pākhyam | nirupākhye 'piyam eva pravṛttir niṣidhyate | anupala- T 320 b 1
bdhilakṣaṇā 'sattā siddhaiva | so 'yaṃ mūḍho nimittaṃ tadabhā-
vaṃ vābhyupagamyā pravṛttinivṛtī vilomayan yathābhyupa-
gamaṃ pratipādyate 'nirupākhyavad anyavad veti | sa eva tāvad
upalabdhya bhāvaḥ katham siddha iti cet | etad uttaratra va-
10 kṣyāmaḥ | anyatrāpy anumāne sādhyadharmena vyāptaṃ sādha-
nam icchan ki*m iti dr̥ṣṭāntena pratyāyyo vyāpyanirdeśād eva A 64 b 1
vyāpnuvataḥ siddheḥ | niścītārthasyāpi smṛtyartha dr̥ṣṭānta iti
cet | tad itaratrāpi samānaṃ | so 'yaṃ anyatrānupalambhamā-
trād asadvyavahāraṃ pratipadyamāno 'piha vyāmūḍha iti
15 smāryate | atha yad idaṃ na santi pradhānādayo 'nupalabdher
iti | tatra katham asadvyavahāra vidhiḥ 'sadvyavahāraṇiṣedho
vā | katham ca na syāt | tadarthapratīṣedhe dharmivācino 'pra-
yogād abhidhānasya nirviṣayasya ca pratīṣedhasyāyogāt | naiṣa
doṣaḥ | yasmāt |
20 anādivāsanodbhūtavikalpapariniṣṭhitaḥ |
śabdārthas trividho dharmo bhāvābhāvobhayāśrayaḥ || 205 ||
tasmin bhāvānupādāne sādhye 'syānupalambhanam |
tathā hetur na tasyaivābhāvaḥ śabdaprayogataḥ || 206 ||
niveditam etat ' yathā naite śabdāḥ * svalakṣaṇaviṣayā anā- B 24 b 1
25 divāsanāprabhavavikalpapratibhāsinam arthaṃ viṣayatvenātma-
sāt kurvanti 'vaktuḥ śrotus ca tadvikalpabhājo yathāpratibhāsi-
vastupratipādanasamīhāprayogāt ' tadākāravikalpajanāc ca |

1 ata eveyam AKT: ata evam B || 7 vilomayan AKT
(cf. Edgerton, s.v.): vilopayan B || 8 anyavad veti AKT:
anyad veti B || 9 etad BKT: omitted by A || 10 anyatrā-
py AKT: anyatrāpi hy B || 13 itaratrāpi AT: itaratra B ||
15 The words pradhānādayo 'nupalabher are a quotation from
Nyāyamukham (cf. ed. Tucci, p. 16, ll. 9-10). 17 The words katham
ca na syāt are not represented in the Tib. version || 25 °vikalpa°
AKT: omitted by B ||

- T 321 a 1 na copādānakāryapratyayāpratibhāsi rūpaṃ śakyam tadviṣay-
tvenādhyavasātum | sa tu vikalpaḥ sadasadubhayapratyayā-
A 65 a 1 hitavāsanāprabhava iti tatpratibhāsyākārādhyavasāyava*śena
ca bhāvābhāvobhayadharma ity ucyate | tad atra dharmiṇi vya-
vasthitāḥ sadasattvaṃ cintayanti¹ kim ayam pradhānaśabdapra- 5
tibhāsy artho bhāvopādāno na veti | tasya bhāvānupādānatve
sādhye sa eva pratyātmavedyatvād apratikṣepārho 'rtho dharmī |
na ca sa evārthaḥ svalakṣaṇam iti śakyam vaktum | asaṃprāpta-
niruddhayor apy arthayos tasyānapāyāt | vastuviparītākāranive-
śiṣv api tīrthāntariyapratyayeṣu bhāvāt | 10
paramārthaikatānatve śabdānām anibandhanā |
na syāt pravṛttir artheṣu darśanāntarabhedīṣu || 207 ||
atītājātayor vāpi na ca syād anṛtārthatā |
vācaḥ kasyāścid ity eṣā bauddhārthaviṣayā matā || 208 ||
iti saṃgrahaślokau | tasya ca yathā samīhitarūpānupādānatve 15
sādhye tathānupalambho 'sya dharmo 'stīti na sādhanadharmāsi-
ddhiḥ | na punar atrāyam eva śabdavikalpapratibhāsy artho 'pa-
hnūyate | tasya buddhāv upasthāpanāya śabdaprayogāt | tada-
bhāve tadayogāt | api ca |
śabdārthāpahnave sādhye dharmādhāranirākṛteḥ | 20
na sādhyāḥ samudāyāḥ syāt siddho dharmas ca keva-
[laḥ || 209 ||
yadi hi śabdārtha evāpohyeta pradhānaśabdavācyasya dharmiṇa
eva nirākaraṇān nirādhāraḥ sādhyadharmāḥ syāt | tad ayam
T 321 b 1 ādhāravavacchedānape*kṣo na vivādāśraya iti nopanyasaniya 25
A 65 b 1 eva syāt | kiṃ ca |
sadasatpakṣabhedena śabdārthānapavādibhiḥ |
vastv eva cintyate hy atra pratibaddhaḥ phalodayaḥ || 210 ||
arthakriyā'samarthasya vicāraiḥ kiṃ tadarthinām |
ṣaṇḍhasya rūpavairūpye kāmīnyāḥ kiṃ parīkṣayā || 211 || 30

2 adhyavasātum A: avasātum B || 17 The word vika-
lpa is omitted in the Tib. version. Instead of vikalpa B reads vika-
lpya || 27 °baddhaḥ AK: °baddha° B ||

na hi śabdārtho 'san san vā kaṃcit puruṣārtham uparuṇaddhi
 samādadhāti vā | yathābhīniveśam atattvāt | yathātattvam cā-
 samihitatvāt | tad ayam pravartamānaḥ sarvadā sadasaccintāyām
 avadhīritavikalpapratibhāso vastv evādhiṣṭhānikaroti 'yatrāyam
 5 puruṣārthaḥ pratibaddho yathāgnau śītapratikārādīḥ | na hy
 atra śabdārthaḥ samarthas tadanubhavāptāv api tadabhāvāt |
 tad ayam arthakriyārthī tadasamarthaṃ prati dattānuyogo bhavi-
 tum na yuktaḥ | na hi vṛṣasyantī śaṇḍhasya rūpavairūpyaparī-
 kṣāyām avadhatte | yat punar etad uktam kalpitasyānupalabdhir
 10 dharma iti tasya ko 'rthaḥ |

śabdārthaḥ kalpanājñānaviśayatvena kalpitaḥ |
 dharmo vastvāśrayāsiddhir asyokto nyāyavādinā || 212 ||

kalpanāviśayatvāc chabdārtha eva kalpitaḥ | tasya vastvāśrayā-
 nupalambho dharma ity abhiprāyaḥ | yad uktam 'na pramāṇa-
 15 trayanivṛttāv api bhāvābhāvasiddhir iti | tan mā bhūd anyapra-
 māṇānivṛttau nivṛttiḥ | taylor asakalaviśayatvād āgamaḥ * punar A 66 a 1
 na kiṃcin na vyāpnoti | tannivṛttiḥ kathaṃ na gamiketi | uktam
 atra nāgameṣu sarvārthā upanibadhyante 'prakaraṇāpannatvād T 322 a 1
 iti | api ca |

20 nāntariyakatā'bhāvāc chabdānām vastubhiḥ saha |
 nārthasiddhis tatas te hi vaktrabhiprāyasūcakāḥ || 213 ||

na hi śabdā yathābhāvam vartante yatas tebhyo 'rthaprakṛtir
 niścīyeta | te hi vaktur vivakṣāvṛttaya iti tannāntariyakās
 tām eva gamayeyuḥ | na ca puru*ṣecchāḥ sarvā yathārthabhāvi- B 25 a 1
 25 nyaḥ | na ca tadapratibaddhasvabhāvo bhāvo 'nyam gamayati |

1 'san san vā AK: sann asan vā BT || 3 tad A:
 tasmād B and may be K || 8 dattānuyogo bhavitum
 na yuktaḥ AK: na dattānuyogo bhavitum yuktaḥ B ||
 9 rūpavairūpyaparīkṣāyām BKT: rūpaparīkṣāyām A ||
 10 The source of this citation is the *Nyāyamukham* (cf. G. Tucci, *op. cit.*, p. 17,
 ll. 1 sgg.) || 14 ity abhiprāyaḥ AT: ity abhiprāya iti B ||
 15 anya° AKT: anyatra B || 23 niścīyeta BK: niścīyate
 A || 25 tadapratibaddhasvabhāvo B: tadapratibad-
 dhaḥ svabhāvo A ||

yat tarhīdam āptavādāvisamvādasāmānyād anumānatety āga-
masyānumānatvam uktam¹ tat katham | nāyam puruṣo 'nāśrityā-
gamaprāmāṇyam āsitum samarthah | atyakṣaphalānām keṣā-
micit pravṛttinivṛttyor mahānuśamsāpāpaśravaṇāt tadbhāve vi-
rodhādarśanāc ca | tat sati pravartitavye varam evam pravṛtta 5
iti parīkṣayā prāmāṇyam āha | tac ca |

sambaddhānugūṇopāyam puruṣārthābhīdhāyakam |
parīkṣādhikṛtaṁ vākyam ato 'nadhikṛtaṁ param || 214 ||

A 66 b 1

T 322 b 1

sambandho vākyānām ekārthopasaṃhāropakāraḥ | na daśadādimā-
divākyānām ivānupasaṃhāra eva | anyathā vaktur vaigūṇyam 10
udbhāvayet | aśakyopāyaphalāni ca śāstrāṇi phalārthī nādrīyeta
vicārayitum¹ apuruṣārthaphalā*ni ca | viśaśamanāya takṣaka-
phaṇaratnālampaḥkāropadeśavat¹ kākadantaparīkṣāvac ca | tadvi-
paryayeṇopasaṃhāravac chakyopāyam puruṣārthābhīdhāyi ca
śāstraṁ parīkṣyetānyatrāvadhānasyaivāyuktatvāt | tad yadi na 15
parīkṣāyām viśamvādabhāk pravartamānaḥ śobheta | kaḥ punar
asyāvisamvādaḥ |

pratyakṣeṇānumānena dvividhenāpy abādhanam |
dṛṣṭādrṣṭārthayor asyāvisamvādas tadarthayoḥ || 215 ||

pratyakṣeṇābādhanam pratyakṣābhimatānām arthānām tathā- 20
bhāvaḥ¹ yathā nīlādisukhaduḥkhanimittopalakṣaṇarāgādibu-
ddhīnām | atathābhimatānām cāpratyakṣatā¹ yathā śabdādirū-
pasamniveśīnām sukhādīnām dravyakarmasāmānyasamyogādī-
nām ca | tathānāgamāpekṣānumānaviśayābhimatānām tathā-
bhāvaḥ¹ yathā catūrṇām āryasatyānām | ananumeyānām tathā- 25

1 The verse ātpavādāvisamvādasāmānyād anumānatā
is borrowed from the *Pramāṇasamuccayaḥ*, II, 5a (cp. Randle, pp. 17-18) ||
4 °pāpa° BKT: omitted by A || 9 na daśa° A: daśa° BT ||
15 °yuktatvāt AT: °yuktarūpatvāt B || 16 na parī-
kṣāyām A: parīkṣāyām na B || śobheta A: śobhate B
and may be K || 23 dravyakarmasāmānyasamyogādīnam
BKT: dravyakarmasamyogādisāmānyādīnām A || 24 °ma-
tānām all: °matānām ananumeyānām ca B || 25 After
āryasatyānām B adds ātmādīnām cāgamāpekṣānumā-
ne'pi yathā rāgādirūpam ||

bhāvo yathā 'tmādinām | āgamāpekṣānumāne 'pi yathā rāgādi-
rūpaṃ tatprabhavaṃ cādharmam abhyupagamya tatprahāṇāya
snānāgnihotrāder anupadeśaḥ | seyaṃ śakyaparicchedāśeṣavi-
ṣayaviśuddhir avisamvādaḥ |

5 āptavādāvisamvādasāmānyād anumānatā |

buddher agatyābhīhitā parokṣe 'py asya gocare || 216 ||

tasya cāsyaiṣamvādasāptavādasyāvisamvādasāmānyād adṛṣṭa-
vyabhiçārasya pratyakṣānumānā*gamye 'py arthe pratipattes
tadāśrayatvāt tadanyapratipattivād avisamvādo 'numīyate |
10 tatha śābdaprabhavāpi satī na śābdavad abhiprāyaṃ nivedayaty
evety arthāvisamvādād anumānam api | athavānyathāptavāda-
syāvisamvādād anumānatvam ucyate |

A 67 a 1

T 323 a 1

heyopādeyatattvasya sopāyasya prasiddhitāḥ |

pradhānarthāvisamvādād anumānam paratra vā || 217 ||

15 heyopādeyatadupāyānām tadupadiṣṭānām avaiparītyam avisa-
m v ā d a ḥ | yathā catūrṇām āryasatyānām vakṣyamāṇanītyā | tasyā-
sya puruṣārthopayogino 'bhiyogārhasyāvisamvādād viṣayāntare
'pi tathātvopagamo na vipralambhāyanuparodhāt ' niṣprayo-
navitathābhīdhanavaiphalīyāc ca vaktuḥ | tad etad agatyobha-
20 yathāpy anumānatvam āgamasyopavarṇitam | varam āgamāt
pravṛttāḥ evaṃ pravṛttir iti | na khalv evaṃ anumānam anapā-
yam anāntarīyakatvād artheṣu śābdānām iti niveditam etat |

puruṣātiśayāpekṣaṃ yathārtham apare viduḥ |

yathārthadarśanādiguṇayuktaḥ puruṣa āptas tatpraṇayanam avi-

1 After anumāne 'pi A adds abādhanam (in margine) ||
4 °viśuddhir BT: °śuddhir A || 5 Cf. supra, p. 108, l. 1 ||
7 tasya cāsyaiṣamvādasāptavādasya T (de dāñ ādi de l'tar bur
gyur pai) and may be K: tasya caivamvādasāptavādasya A: tasyā-
syaivamvādasāptavādasya B || 8 The text the Tib. translator had before him
had apparently adṛṣṭāvyabhiçārasya (ma m't'oñ par ak'rul
pa med pa can) || 9 tadāśrayatvāt AK: tadāśrita-
tvāt B || 11 āptavādasya A: āptavacanasya B ||
18 tathātvopagamo KT: tathārthopagamo AB || 22 ana-
pāyam all: anupāyam B ||

samvāda ity anye |

iṣṭo 'yam arthaḥ śakyeta jñātum so 'tiśayo yadi || 218 ||

B 25 b 1 sarva evāgamam anāgamam vā pravṛttikāmo 'nveṣate prekṣā-
A 67 b 1 pūrvakārī na vyasanena | api nā'mānuṣṭheyam ato jñātvā pravṛtto
T 323 b 1 'rthavān * syām iti | sa śakyadarśanāviśamvādapratyayenānyatrā- 5
pi pravartate | evaṃprāyātvāl lokavyavahārasya | puruṣaparī-
kṣayā tu pravṛttāy apravṛttir eva | tasya tathābhūtasya jñātum
aśakyatvāt ' nāniṣṭeḥ | tādrśām avitathābhīdhānāt | tathā hi |

ayam evaṃ na vety anyadoṣānirdoṣatāpi vā |

durlabhatvāt pramāṇānām durbodhety apare viduḥ || 219 || 10

caitasyebhyo hi guṇadoṣebhyaḥ puruṣāḥ samyānmithyāpravṛtta-
yaḥ ' te cātindriyāḥ svaprabhava-kāyavāgvyavahārānumeyāḥ
syuḥ | vyavahārāś ca prāyaśo buddhipūrvam anyathāpi kartum
śakyante ' puruṣecchāvṛttitvāt ' teṣāṃ ca citrābhisamdhitvāt |
tad ayam līngasamkarāt katham aniścinvan pratipadyeta | atha 15
kim naiva sa tādrśaḥ puruṣo 'sti yo nirdoṣaḥ |

sarveṣāṃ savipakṣatvān nirhrāsātiśayaśritām |

sātmibhāvāt tadabhyāsād dhiyeran āśravāḥ kvacit || 220 ||

sa tu prahīnāśravo durjñānaḥ | doṣā hi nirhrāsātiśayadharmāṇo
vipakṣābhibhavotkarṣāpakarṣaṃ sādhayanti jvālādivat | te hi 20
vikalpaprabhavāḥ saty apy upādāne kasyacin manoguṇasyā-
bhyāsād apakarṣiṇaḥ | tatpāṭave niranvayavināśadharmāṇaḥ
syuḥ | jvālādivad eva | tena syād api nirdoṣaḥ | katham nirdoṣo
A 68 a 1 nāma | yāvatā doṣavipakṣasātmatve 'pi doṣasātma*no vipakṣo-
T 324 a 1 tpattivad yathāpratayam doṣotpattir api | nāyam doṣaḥ | yas- 25
māt |

nirupadravabhūtārthasvabhāvasya viparyayaiḥ |

na bādhā yatnavattve 'pi buddhes tatpakṣapātataḥ || 221 ||

3 sarva eva AKT: sarva evāyam B || 21 °prabha-
vāḥ all: °prabhāvāḥ B || 25 According to the division accepted in
the Tib. version, after the words doṣotpattir api begins the seventh
chapter (b a m p o b d u n p a) || 27 This same stanza is found also in
Ch. II, 212 b-213 a (according to the numeration of RS) ||

- na hi svabhāvo 'yatnena vinivartayitum śakyah | śrotriya-
kāpālikaghrṇāvat | yatnaś ca prāpyanivartyayoḥ svabhāvayor
guṇadoṣadarśanena kriyeta | tac ca vipakṣasātmanah puruṣasya
doṣeṣu na sambhavati | tasya nirupadravatvāt | aśeṣadoṣahāneḥ ¹
5 paryavasthānajanmapratibaddhaduḥkhavivekāḥ ¹ praśamasukha-
rasasyānudvejanāc ca | abhūtārtham khalv apy upādānabalabhā-
viśaṃtānasya viparyayopādānān na syāt | na tu bhūtārtham ¹ va-
stubalotpatteḥ | abhūtārthāś ca doṣā na pratipakṣasātmyabādhi-
naḥ | taśmān na punar doṣotpattiḥ | yatne 'pi buddher guṇapa-
10 kṣapātena pratipakṣa eva yatnādhānāt ¹ * parīkṣāvato viśeṣeṇā-
duṣṭātmanah | kaḥ punar eṣāṃ doṣāṇāṃ prabhavo yatpratipa-
kṣābhyāsāt prahīyante |

sarvāsāṃ doṣajātīnāṃ jātīḥ satkāyadarśanāt |
sāvidyā tatra tatsnehas tasmād dveṣādisambhavaḥ || 222 ||

- 15 na hi nāhaṃ na mameti paśyataḥ parigrahaṃ antareṇa kvacit
snehaḥ | na cānanurāgiṇaḥ kvacid dveṣaḥ | ātmātmīyānuparodhiny
uparodhapratighātini ca tadabhāvāt | tasmāt samā*¹ najātīyābhyā- A 68 b 1
sajam ātmadarśanam ātmīyagrahaṃ prasūte | tau ca tatsnehaṃ
sa ca dveṣādīn iti satkāyadarśanajāḥ sarvadoṣāḥ | tad eva cā- T 324 b 1
20 jñānam ity ucyate |

moho nidānam doṣāṇāṃ ata evābhidhīyate |
satkāyadrṣṭir anyatra tatprahāṇe prahāṇataḥ || 223 ||

- mohaṃ doṣanidānam āhuḥ ¹ amūḍhasya doṣānutpatteḥ ¹ punar
anyatra satkāyadrṣṭim | tac caitat pradhānanirdeśe sati syād
25 anakajanmanāṃ doṣāṇāṃ ekotpattivirodhāt | na ca dvayoḥ prā-

4 aśeṣadoṣahāneḥ AS: sarvadoṣahāneḥ BK || 5 °du-
khavivekāḥ AS: °duḥkhasya vivekāḥ B || 6 The words
praśamasukharasasyānudvejanāc ca have been rendered in
the Tib. version by rab tu že bai bde bai p'yir dañ | skyo
ba med pai p'yir ro | Apparently the Tib. translator had before him
an altered reading praśamasukhāt | anudvejanāc ca ||
19 sa ca A: ca wanting in BS: sa is not represented in the Tib. version,
in which all the phrase is rendered by the words de dag gis kyañ de la
c'ags pa dañ že sdañ la sogs pa skyed par byed, etc.,
which correspond to a Skr. tau ca tatsnehaṃ dveṣādīn ca ||

B 26 a 1 dhānye ekaikanirdeśaḥ parabhāgabdhāk | ubhayathāpy ekasya
nirdeśe na virodhaḥ | prādhānyam punas tadupādānatvena |
tatprahāṇe doṣāṇām prahāṇāt | tasmāt sambhavati satkāyadarśa-
najanmanām doṣāṇām tatpratipakṣanairātmyadarśanābhyāsāt
prahāṇam | sa tu kṣīṇa*doṣo duranvayo yadupadeśād ayam prati- 5
padyeta | mā bhūt puruṣāśrayam vacanam āgamaḥ praṇetur
duranvayatvāt |

girām mithyātvahetūnām doṣāṇām puruṣāśrayāt |
apauruṣeyam satyārtham iti kecit pracakṣate || 224 ||

na khalu sarva evāgamaḥ sambhāvyavipralambhaḥ | vipralambha- 10
hetūnām doṣāṇām puruṣāśrayād apauruṣeyam satyārtham ity
eke | kāraṇābhāvo hi kāryābhāvam sādhayatīti | ya evaṃvādinās
tān eva prati |

A 69 missing girām satyārthahetūnām* guṇānām puruṣāśrayāt |
apauruṣeyam mithyārtham kiṃ nety anye pracakṣate || 225 || 15

T 325 a 1 yathā rāgādiparītaḥ puruṣo mṛśāvādī dṛṣṭas tathā dayādharma-
tādiyuṅktaḥ satyavāk | tad yathā vacanasya puruṣāśrayān mithyā-
rthatā tathā satyārthatāpīti | sa nivartamānas tām api nivartaya-
tīty ānarthakyam syād viparyayo vā | na hi śabdāḥ prakṛtyārtha-
vantaḥ | samayāt tato 'rthakhyāteḥ kāyasamjñādivat | aprātikū- 20
lyam tu योग्याता 'samaye tadicchāpranayanāt | nisargasiddheṣv
icchāvaśāt pratipādanāyogāt | te 'narthakāḥ puruṣasamskārad
arthavantaḥ syuḥ | tatsamskāryataiva caisām pauruṣeyatā yuktā
notpattīḥ | tata evārthavipralambhāt | utpanno 'py anyathā sa-
mito noparodhī tadanyapuruṣadharmavat | tad ayam nivarta- 25
mānaḥ svakṛtasamayasambhavām arthapratibhām nivartayati |
tat kutas tannivṛtīyā satyārthatā | atha punar utpattir eva pau-

1 The expression parabhāgabdhāk has been rendered into Tib. by
the words mdzes pa la brten pa, in close accordance with K, who
comments on śobhābhāk || 2 ekasya nirdeśe AS: eka ni-
rdeśe B || 5 sa tu ABS: K seems to have read sa ca || 12 sād-
dhayatīti all: sādhayati B || ya evaṃvādinās BK: ya
wanting in AS || 17 °dharmatādiyuṅktaḥ all: °dharmatā-
diguṇayuktaḥ B ||

ruṣeyatā | na samayākhyānam |

arthajñāpanahetur hi saṃketah puruṣāśrayah |
girām apauruṣeyatve 'py ato mithyātvasambhavaḥ || 226 ||

5 kim hy asyāpauruṣeyatayā ' yato hi samayād arthapratipattiḥ
sa pauruṣeyo vitatho 'pi syāt | śīlasādhanaśvargavacanam tad anya-
thā samayena viparyāsayet | tenāyathārtham api prakāśanasam-
bhavāt sa eva doṣaḥ |

sambandhāpauruṣeyatve syāt pratītir asaṃvidah |

10 syād etad akāryasambandhā eva śabdāḥ | na te 'rtheṣu puruṣair
anyathā viparyasyante | tenādoṣa iti | kim idānīm saṃketena |
sa hi sambandho yato 'rthapratītiḥ | sa ced apauruṣeyo nāyam
samayam apekṣeta | apratītyāśrayo vā katham sambandhaḥ | T 325 b 1

saṃketāt tadabhivyaktāḥ asamarthānyakalpanā || 227 ||

15 na vai sambandho vidyamāno 'py anabhivyaktaḥ pratītihetuḥ |
saṃketas tv enam abhivyanakti | sa tarhi siddhopasthāyī kim
akāraṇam poṣyate | nanv iyān sambandhasya vyāpāro yad artha-
pratītijananam | tat samayenaiva kṛtam iti | nāyogye samayaḥ
samartha iti yogyatā tatsambandhaś cet | tat kim vai śabdāḥ
20 sambandho 'stu | samartham hi rūpam śabdasya yogyatā 'kā-
ryakaraṇayogyatāvat | sā ced arthāntaram kim śabdasyeti samba-
ndho vācyaḥ | yogyatopakāra iti cet | na | nityāyāḥ niratīśayatvāt |
tatrāpy atiprasaṅgād upakārāsiddheḥ | yogyatāyām ca svato yo-
gyatve 'rtha eva kim neṣyate | samayas tarhi katham śabdārtha-
sambandhāḥ | puruṣeṣu vṛtteḥ | nāmiśrāṇām siddhānām kaścit
25 sambandho 'bhedaprasaṅgāt 'anapekṣaṇāc ca | arthaviśeṣasa-
mīhāpreritā vāg ata idam iti viduṣaḥ svanidānābhāsinam artham
sūcayatīti buddhirūpavāg vijñāptyor janyajana*kabhāvaḥ sam- A 70 a 1

1 The words s a m a y ā k h y ā n a m have been rendered in the Tib.
version by b r d a r b y a s p a , in close accordance with K, who comments
on s a ṃ k e t a k a r a ṇ a m || 5 The Tib. translator seems to have had
in his text a p a u r u ṣ e y o (s k y e s b u s m a b y a s p a) || 26 s v a -
n i d ā n ā b h ā s i n a m A: s v a n i d ā n ā v a b h ā s i n a m B S: the text K
had before him read apparently s v a n i d ā n a p r a t i b h ā s i n a m ||

bandhaḥ 'tataḥ śabdāt pratipattir avinābhāvāt | tadākhyānaṃ
samayaḥ | tataḥ pratyāyakasambandhasiddheḥ sambandhākhyā-
nāt | na tu sa eva sambandhaḥ | astu vānya eva nityaḥ samban-
dhaḥ | tena

girām ekārthanīyame na syād arthāntare gatiḥ |

5

na hi tena sambandhenāsambaddhe 'rthe pratītir yuktā | tasya
vaiphalyaprasaṅgāt | dr̥ṣṭaś cecchāvaśāt kṛtasamayaḥ sarvaḥ
sarvasya dīpakāḥ |

anekārthābhisambandhe viruddhavyaktisambhavaḥ || 228 ||

T 326 a 1 atha mā bhūd dr̥ṣṭavīrodha iti sarve sarvasya vācakāḥ | tathā na 10
sarvaḥ sarvasādhano 'saṃkarāt kāryakāraṇatāyāḥ | tatra prati-
B 26 b 1 niyatasādhane 'bhimate 'rthe sarvasādhyaśādhanaśādhāraṇasya *
śabdasyeṣṭavyaktim eva samayakāraḥ karotiṭi kuta etat 'so 'niyato
niyamam puruṣāt pratipadyate | tadā |

apauruṣeyatāyāś ca vyarthā syāt parikalpanā |

15

api nāmāsaṃkīrṇam artham jānīyām iti saṃkaraḥetuḥ puruṣo-
pākīrṇaḥ | tatra yādṛśāḥ puruṣaiḥ kvacit prayuktāḥ saṃkīryante '
tādṛśā eva sarvasādhāraṇāḥ santaḥ kvacit tair viniyamitās
tattvāparijñānāt | prakṛtyaiva vaidikā niyatā iti cet | nopadeśam
apekṣeran 'nānyathā saṃketena prakāśayeyuḥ 'vyākhyāvikalpaś 20
ca na syāt | upadeśasya ceṣṭasaṃvādaḥ śakyavikalpe nāstīti
A 70 b 1 vyarthaivāpauruṣeya*tā |

vācyaś ca hetur bhinnānām sambandhasya vyavasthi-
[teḥ || 229 ||

arthā hi bāhyā na rūpam śabdasya na śabdo 'rthānām | yenā- 25
bhinnātmatayā vyavasthābhede 'pi nāntariyakatā syāt | kṛta-
katvānityatvavat | nāpy ete vivakṣājanmāno dhvanayo 'jan-
māno vā vivakṣāvyaṅgyāḥ 'nārthāyattāḥ | tataḥ katham idānīm

14 pratipadyate all: pratipadyeta A || 17 kvacit
all: kutaścīt A || 18 tādṛśā all: te tādṛśā B || 20 nā-
nyathā all: anyathā ca B || 27 kṛtakatvānityatva-
vat BK: kṛtakānityatvavat A: kṛtakānityavat T ||

tatpratiniyamasaṃsādhyaṃ tadānvayaṃ sādhaṃyeyuḥ | na hy
apratibaddhas tatsādhana iti |

asaṃskāryatayā pumbhiḥ sarvathā syān nirarthatā |
saṃskāropagame mukhyaṃ gajasnānam idaṃ bhavet || 230 ||

T 326 b 1

- 5 iti saṃgrahaślokaḥ | api ca | śabdārthayoḥ saṃbandho nityo vā
syād anityo vā | yady anityaḥ puruṣecchāvṛttir avṛttir vā | apu-
ruṣādhīnatve puruṣāṇāṃ yathābhiprāyaṃ deśādiparāvṛtṭyā tena
pratipādanam na syāt | icchāyām apy anāyattasya kadācid ayogāt |
10 parāvṛtṭyayogād iti samaṃ sarvāvasthāne 'pīṣṭapratiniyamā-
bhāvat | tato viśeṣapratipattir na syād iti pūrvavat prasaṅgaḥ |
icchāvṛttau ca pauruṣeyatvam iti vipralambhāśaṅkā | api ca |

saṃbandhinām anityatvān na saṃbandhe 'sti nityatā |

- 15 parāśrayo hi saṃbandho 'pratibandhe tayoh saṃbandhitā 'yogāt |
sa cāśrayo 'nityaḥ | apāye 'sya saṃbandhasyāpy apāyaḥ ' anyathā-
nāśritaḥ syāt | tato na nityaḥ | tadāśrayā'rthas ca vaktavyaḥ |
nityasyānupakāryatvāt | anupakurvāṇas cānāśrayaḥ | jāter vā-
cyatvād adoṣa iti cet | na | tadvacane prayojanābhāvāt itinirloṭhi-
tam etat | sarvatra ca jātyasaṃbhavād ayogo yādṛcchikeṣu vya-
20 ktivāciṣu ' sarvadā jāticodane viśeṣāntaravyudāśena pravṛtṭyayo-
gāc ca | tasmād anvayavyatirekiṇo bhāvasya bhāvābhāvau saṃ-
bandhaḥ |

A 71 a 1

arthair atah sa śabdānām saṃskāryaḥ puruṣair dhiyā || 231 ||

tāv eva bhāvābhāvāv āśrityāsaṃśṛṣṭāv api saṃśṛṣṭāv iva puru-

1 °saṃsādhyaṃ BK: °sādhyaṃ A || 8 °dhīnatve B
and may be K: dhīnatvena A. Equally good || 9 ayogāt BKT
(mi ruṇ ba'i p'yir): aniyogāt A || 17 nityasyānupa-
kāryatvāt | anupakurvāṇas cānāśrayaḥ A: ca nāśra-
yaḥ B. A different reading of this line is found in Manorathanandin, who
reads with a slight variance nityasyānupakāryatvād akur-
vāṇas ca nāśrayaḥ, thus adding a new verse to the text. In Z
this verse, wanting in the text, is added by a secunda manus in the margin.
The fact that this vers is due to some posterior interpolation is additionally
proved by the Tib. translation, which omits to give it. See also the Introd.,
p. xxxii || 24 iva A: omitted by B and T ||

T 327 a 1 śasya vyavahārabhāvanātaḥ pratibhāta iti pauruṣeyo bhāvānām
saṁśleṣaḥ | kiṁ cāśrayavināśān naṣṭe sambandhe sa śabdaḥ punar
asambandhatvān nāpūrveṇa yojyeta | utpannotpannāś ca bhā-
vāḥ sthitasambandhābhāvād asambandhino 'vācyaḥ syuḥ | ta-
trāpi |

5

arthair eva sahotpāde

kalpyamāne

na svabhāvaviparyayaḥ |

śabdeṣu yuktaḥ

atha mā bhūn naṣṭasambandhasya śabdasyārthāntare vaiguṇyaṁ 10
arthānām cāvācyatety utpanno 'rthaḥ sambandhavān yady utpa-
dyeta 'sa sambandha utpanno 'pi na śabde syāt | tasya tenāsam-
bandhisvabhāvasya svabhāvaviparyayam antareṇa tadbhāvā-
yogāt | arthena sahotpannasyānyataḥ siddhasyānupakāriṇi śabde
'samāśrayāc ca | tasyāpi tadutpattisahakāritve samarthasya nityot- 15
pādanaprasaṅgaḥ | anapekṣatvān nityasyānupakārāt | * asāma-
rthye 'pi paścād api svabhāvātyāgād aśaktiḥ |

A 71 b 1

B 27 a 3

*sambandhe nāyaṁ doṣo vikalpite || 232 ||

na hi bhāvasleṣāpekṣi puruṣabhāvanāpratibhāsi tadapekṣālak-
ṣaṇaḥ sambandhaḥ | so 'yam nityānām apy aparāvartayan sva- 20
bhāvaṁ kutaścit svayam utprekṣya ghaṭayed iti te 'pi tathā
syuḥ | na ca cyavanadharmāṇaḥ | yad uktam āśrayāpāyenāśri-
tasambandhavināśād anityaḥ sa iti ' tatra ' |

nityatvād āśrayāpāye 'py anāśo yadi jātivat |

nityeṣv āśrayasāmarthyam kiṁ yeneṣṭaḥ sa āśrayaḥ || 233 || 25

T 327 b 1

śrūyata etan nityā jātir āśrayitā ca nāpy āśrayeṇa saha naśyatīti |
kevalaṁ nityeṣv āśrayasāmarthyam na paśyāmaḥ 'yenāsāv āśra-
yaḥ | kṛtasya karaṇābhāvād akāraḥ kasya cānapekṣatvāt | vyaktir
upakāro jāteḥ sambandhasya cāśrayāt ' tenāśraya iti cet ' |

2 naṣṭe B: vinaṣṭe A (in margine) || 4 'vācyaḥ syuḥ
AT: 'vācyaś ca syuḥ B || 10 arthāntare BKT: arthān-
tareṇa A || 12 sa AT: omitted by B || 20 so 'yam AK: sā
tad° B ||

jñānotpādanahetūnām sambandhāt sahakāriṇām |
 tadutpādanayogyatvenotpattir vyaktir iṣyate || 234 ||
 ghaṭādiṣv api yuktijñair aviśeṣe 'vikāriṇām |
 vyañjakaiḥ svaiḥ kutaḥ ko 'rtho vyaktās tais te yato
 [matāḥ || 235 ||

5

sahakāriṇaḥ sakāśād upādānāpekṣād jñānajanāyogyakṣaṇān-
 tarotpattir eva ghaṭādīnām abhivyaktiḥ | anyathānapekṣya tadu-
 pakāram jñānotpādanaprasaṅgāt | sāmāthyakāriṇaś ca jana-
 katvāt | ta*sya ca tadātmakatvāt | arthāntaratve ca bhāvānupa- A 72 a 1
 10 kārāprasaṅgāt | sāmāthyāc ca jñānotpatter nityam ghaṭādīnām
 agrahaṇāpatter anālokāpekṣāgrahaṇaprasaṅgād anapekṣātmānu-
 pakārāt | tad ime svaviśayaajñānajanane param apekṣamāṇās
 tataḥ svabhāvātīśayam svikurvanti | tenāśya te janyāḥ | jñeya-
 rūpāsādanāt tu jñānavasēna kāryātīśayavācinā śabdena viśeṣa-
 15 khyātyartham vyaṅgyāḥ khyāpyante | naivam jātisambandhāda-
 yaḥ kathamcid apy anupakāryatvād anupakāriṇā vyaktā yujyante |

sambandhasya ca vastutve syād bhedād buddhicitratā |

sa cāyam sambandho vastu bhavan niyamena śabdārthābhyām
 bhedābhedau nātivartate | rūpam hi vastu | tasyātattvam evānyatt- T 328 a 1
 20 vam ity uktam | sa cāyam aindriyaḥ san svabuddhau tadanyavive-
 kināpratibhāsamāno rūpeṇa katham tathā syāt | drśyāvivekā-
 darśanayor vivekasattāviparyayāśrayatvāt | anyathā tatsthiter
 abhāvaprasaṅgāt | atīndriyatvād apratibhāse 'pīndriyādiṣv ivā-
 doṣa iti cet | na | tato 'pratipattiprasaṅgāt 'aprasiddhasyājñā-
 25 pakatvāt | samnidhimātreṇa jñāpane 'vyutpannānām api syāt |
 nānumānāt pratipattir liṅgābhāvāt 'drṣṭāntāsiddheś ca 'tatrāpy

6 °kṣaṇā° all: °lakṣaṇā° B || 9 tasya ca tadātma-
 katvāt B: ca omitted by A (which reads tadātmakatvāt), and
 apparently by K and T || ca B and perhaps K: omitted by A and ap-
 parently by T || 12 Instead of °jñānajanane, the Tib. translator
 read apparently in his text vijñānajanane || 13 tenāśya te
 janyāḥ AKT: tenāśya janyāḥ B || 19 vastu all: omitted
 by B || 21 tadanyavivekinā° AT (de las gzan dag las
 no bo t'a dad pa can): tadanyavivekena B ||

A 72 b 1

atindriyatvena sādhanāpekṣaṇāt | tulyam indriyādiṣv apīti cet | na |
 *teṣām anyathānumānāt | jñānaṃ hi keṣucit satsu vyatirekānva-
 yavat tanmātrāsambhavaṃ tadvyatiriktāpekṣām ca sādhayati |
 tataḥ kāryadvāreṇendriyasiddhiḥ | naivaṃ sambandhasya | tasyā- 5
 siddhau tatkāryasyaiva jñānasyābhāvāt | na hi tatra śabdārūpam
 artho vā liṅgaṃ tayoh sarvatra yogyatvāt | viśeṣapratītisamā-
 śrayasyāpratyāyanād apratītir asya | na hy asati sambandhavi-
 śeṣe sā yuktā | tasyām vā 'nimittāyām tadviśeṣapratītinīyamavad
 arthapratipādanam api śabdānām animittaṃ kiṃ neṣyate | ta-
 smāt tat sadṛśaṃ liṅgaṃ sarvasambandhe tato 'viśeṣeṇa gamayet | 10
 tato 'viśeṣeṇaiva pratītiḥ syāt ' sarvasya ca | ta*smāt sambandha-
 siddhyarthapratīter na kaścīt sampradāyam apekṣeta | sam-
 pradāyasahitasya liṅgatvam iti cet | tat kim anayā paramparayā |
 sa eva sampradāyāpekṣo 'rthajñāpanaṃ kiṃ na karoti | sa ca śab-
 do yadabhiprāyaiḥ prayujyamāno dṛṣṭo 'nyathā na dṛṣṭo darśa- 15
 nādarśanābhyām dhūmādivat tatpratītiṃ janayatīti sa eva
 sambandho 'vinābhāvākhyah | na cātrānyasya sāmārthyam paśyā-
 mah | nāpi siddhyupāyam | atha punar na śabdārthayor anya eva
 sambandhaḥ |

B 27 b 1
T 328 b 1

tābhyām abhede tāv eva nāto 'nyā vastuno gatiḥ || 236 || 20

A 73 missing

rūpabhedanibandhanatvād vyavasthāntarasya tadrūpaṃ tad eva
 syāt | dharmabhedas tu syāt pūrvoktakrameṇa | sa cāvīru*ddha
 eva ' na vastubhedah | na ca bhedaḥbhedau muktvā vastuno 'nyā
 gatiḥ | tasya rūpalakṣaṇatvād | rūpasya caitadvikalpānativṛtteḥ |
 api ca | 25

bhinnatvād vasturūpasya sambandhaḥ kalpanākṛtaḥ |

ity uktam prāk | na hi śleṣalakṣaṇaḥ sambandho' śliṣṭeṣu padā-
 rtheṣu sambhavati | na cārthāntaram eṣām sambandhaḥ | yasmāt

8 tadviśeṣapratītinīyamavat KT: tadviśeṣaniya-
 mavat A: tadviśeṣapratītinīyamavat B || 9 The word ar-
 tha is not represented in the Tib. version || 12 arthapratīter
 na kaścīt B and apparently K and T: arthapratīteḥ | na ca
 kaścīt A || 22 tu syāt AT: B and may be K add parikalpi-
 taḥ after tu ||

saddravyam syāt parādhīnam sambandho 'nyasya vā ka-
[tham || 237 ||

na hi siddham sat param apekṣate | nānapekṣaḥ svatantraḥ sam-
bandhaḥ | dravyam iti ca svabhāva ucyate | sa katham parabhā-
5 vasya śleṣaḥ syāt | na hi svabhāvāntarasattayānyaḥ śliṣṭo nāma |
mā bhūdaśliṣṭena ' śliṣṭena tu syād iti cet | na | tasyaiva
tābhyāṃ śleṣāsiddheḥ ' sa evāsiddho yas tau śleṣayet | tad ayam
atiprasaṅgo yady arthāva arthāntareṇa śliṣyato viśeṣābhāvāt | kiṃ T 329 a 1
ca |

10 varṇā nirarthakāḥ santaḥ padādi parikalpitaḥ |
avastuni katham vṛttiḥ sambandhasyāsya vastunaḥ || 238 ||

vācako hi vacanāṅgena tadvān syāt | santo 'py avācakā varṇāḥ |
tan na teṣu vācyavācakasambandhaḥ | tadvṛttau svarūpā-
nīprasaṅgāt | kramaviśeṣeṇa vācakā varṇā iti cet | na | kramasyā-
15 nārthāntaratvenābhēdakatvāt | tadrūpasya kramāntare 'py avi-
śeṣāt tulyā syāt pratipattiḥ | arthāntaratvam api kramasya niṣe-
tsyāmaḥ | tad asati varṇānām vācakatve padādi vācakaḥ syāt |
tac ca na kiṃcid vyatirekāvyatirekavirodhāt | tasmād indriya-
vijñānaviśeṣānubandhī sabhāgavāsanopādānavikalpapratibhāsa-
20 bhramaḥ padam | vākyam caikāvabhāsi mithyaiva | ekāneka-
tvāyogāt | na hy ekam | anekayā buddhyā krameṇa grahaṇā-
yogāt | na ca tad ekayā grahyam varṇānukramagrahaṇāt | ekava-
rṇagrahaṇakāle cānekabuddhivyatikramāt | kṣaṇikatvāt buddhī-
nām | kṣaṇasyaikaparamāṇuvyatikramakālatvāt | ādhikye vi-
25 bhāgavataḥ paryavasānāyogāt | anekāṇuvyatyayanimeṣatulya-
kālatvād antyavarṇaparisaṃpāteḥ | yathānubhavam smaraṇāt
smṛtir api tatkālaiva | anubhavasmarāṇānukramayor viśeṣānupa-
lakṣaṇatvāc ca | nāpy anekam padādi | abhedapratibhāsanād bu-
ddhes tadaneekatvasya niṣetsyamānatvāc ca | tan na vastu | ta-
30 syaitadvikalpānatikramāt | vastu ca sambandhaḥ | sa katham

T 329 b 1

3 siddham KT: siddhim B || 13 tadvṛttau KT (de
dag la gna s na): sadvṛttau B || 20 The word vākyam is not
represented in the Tib. version || 28 abhedapratibhāsanāt B:
abhedapratibhāsatvāt apparently K ||

tadāśrayaḥ syāt | āśrayaṇīyāyogāt | anāśrito hy evaṃ syāt |
tathā cāsaṃbandhaḥ | tasmān na svābhāvikaḥ śabdārthayoḥ
saṃbandhaḥ | tadabhiprāyasya prayogād utpanno 'bhivyakto
vā śabdo tadavyabhicārīti tattvam asya saṃbandhaḥ | sā cotpattir
abhivyaktir vā 'vyabhicārāśrayaḥ pauruṣeyīti pauruṣeya eva 5
saṃbandhas taddvāreṇa cārthapratyāyane 'niyamaḥ śabdānām
ity apauruṣeyatve 'pi sa eva vipralambhaḥ |

apauruṣeyatāpīṣṭā kartṛṇām asmr̥teḥ kila |

yāpiyam apauruṣeyatā vedavākyānām kartur asmaranād varṇy-
ate |

10

santy asyāpy anuvaktāra iti dhig vyāpakam tamaḥ || 239 ||

tasyaiva tāvad idr̥śaṃ prajñāskhalitaṃ kathaṃ vṛttam iti savi-
smayānukampaṃ naś cetaḥ | tad apare 'py anuvadantīti nirda-
yākrāntabhuvanam dhig vyāpakam tamaḥ | kaḥ prāṇino hite-
psāvīpralabdhasyāparādhaḥ | tathā hi smaranti saugatā man- 15
trāṇām kartṛn aṣṭakādīn | hiraṇyagarbhaṃ ca kāṇādāḥ | teṣāṃ
sa mithyā*vāda iti cet | ka idānīm evaṃ pauruṣeyo 'nyo 'pi |
kumārasaṃbhavādiṣv ātmānam anyam vā praṇetāram upadi-
śanto yad evaṃ prativyūhyeran | tatra prativahane 'bhyupeta-
bādheti cet | nanv idam evābhyupagamāṅgam iti kasya bādhā | 20
tat parasyāpi tulyam eva | tasyeṣṭatvād adoṣa iti cet | kuto' sye-
yam iṣṭir apramāṇikā prāḡ āsīt | akasmād grāhī cāyam kiṃ pu-
naḥ kvacit sādhanam apekṣate | yat pauruṣeyāpauruṣeyacintayā
'tmānam āyāsayati | tata eveṣṭer anabhyupetabādhāyām tada-
nyasyāpi tulyam ity anupālambhaḥ | anatiśayadarśī cāyam 25
vākyeṣv evamprakārāṇām apauruṣeyatvasāadhanānām kāryadha-

B 28 a 1

T 330 a 1

2 The words tathā cāsaṃbandhaḥ are not represented in the Tib. version || 6 'niyamaḥ (the avagraha added by me) B: K apparently reads na niyamaḥ, and T has niyamaḥ only || 17 The Tib. rendering of the words ka idānīm evaṃ pauruṣeyo 'nyo 'pi is da ni de lta r skyes bus ma byas pa yin na gaṅ skyes bus byas pa yin. The Tib. translator must have had before him an altered reading, not the original one || 24 After anabhyupetabādhāyām the Tib. translator adds iṣyam ānāyām (a d o d p a), in close accordance with the commentary of K ||

rmāṇām vā kvacid atiśayam abhyupetiṭy apratyayaivāsyā vṛttiḥ |
dr̥śyante ca vicchinnakriyāsampradāyāḥ kṛtakāś ca | tām yatna-
vanta upalabhanta iti cet | na | niyamābhāvāt | anyatrānupala-
mbhasyopalambhasya vā paropadeśād apratyayād anīścayārha-
5 tvāt | svayamkṛtānām apy apahnotṛdarśanāt | niṣṭhāgamana-
syāśakyatvāt |

yathāyam anyato 'śrutvā nemaṃ varṇapadakramam |

*vaktum samarthaḥ puruṣas tathānyo 'pīti kaścana || 240 || A 73¹ a 1

tasyāpi tad evottaram ¹ evam apauruṣeyatve 'pi kim idānīm pau-
10 ruṣeyam ityādi | tathā hi |

anyo vā racito granthaḥ sampradāyād ṛte paraiḥ |
dr̥ṣṭaḥ ko' bhīhito yena so 'py evaṃ nānumīyate || 241 ||

na khalu kiṃcid anyad apauruṣeyatvāśrayo 'nyatredānīntanānām
anupadeśapāṭhāśakteḥ | sā cānyatrāpy ekena racite granthe 'nya-
15 sya tulyā | tadanusāriṇā sarvas tathonneyo na vā kaścit | tasya T 330 b 1
tathāniṣṭatvād ityādāv apy uktam iṣṭes tadāśrayatvād ityādi |
api ca |

yajjātiyo yataḥ siddhaḥ sa tasmād agnikāṣṭhavat |
adr̥ṣṭahetur anyo 'py aviśiṣṭaḥ sampratīyate || 242 ||

20 nādarśanād dhetoṛ ahetuko nāma | adr̥ṣṭahetavo 'pi hi bhāvās
tadanyaiḥ svabhāvābhedaṃ anubhavantas tathāvidhāḥ samu-
nnīyante | heturūpanivṛttāv api tadrūpam anivṛttam kāryadhar-
mavyatikramān na tataḥ syād iti na kaścit tathā vacanīyaḥ |
rūpaviśeṣo vā tathā darśanīyo ya enaṃ hetum anuvidadhyāt | yene-
25 ṣṭāniṣṭayor iṣṭaviparyayo na syāt | svabhāvanivṛtteś ca hetor
abhedane bhāvānām bhedaḥ syād ākasmika iti na kvacid viniva-
rteta | tasmād yaḥ svabhāvo yajjanmā dr̥ṣṭaḥ so 'nyatrāpy avi-
bhajyamānaḥ svātmanā tatkāryadharmatām nātivartate ¹ agni-
ndhanavat |

21 svabhāvābhedaṃ anubhavantas AK: svabhāva-
bhedaṃ ananubhavantas BT || 24 vā BKT: omitted by A ||

25 Before p'yin ci log tu, the words dag gi ḍod pa have been
omitted in the Derge's edition || 28 tatkāryadharmatām AB:
tatkāryatām KT ||

A 73¹ b 1 tatrāpradarśya* ye bhedaṃ kāryasāmānyadarśanāt |
hetavaḥ pravritanyante sarve te vyabhicāriṇaḥ || 243 ||

yathādyo 'pi pathikakṛto 'gnir jvālāntarapūrvako nāraṇinirma-
thanapūrvakaḥ | pathikāgnitvāt | anantarāgnivad iti | katham
punaḥ pathikāgner vyabhicāraḥ | jvālobbhavasāmarthyam hy 5
āśritya dahanasya hetvantaram pratikṣipyate | yadi hi vinā jvā-
layā syād anyatrāpi syād iti | tatra jvāletarajanmanor abādhyā-

T 331 a 1 bādhakatve jvālāprabhavatvam anyathāpi syād iti dharmayor
ekatrārthe sambhavāt sa pathikāgnir anyo vārtha ekapratiniyato
na syād ity āśaṅkyate vyabhicāraḥ | so 'py anyonyavyatirekī 10
dharmadvayāvatāro vastusāmānye 'viruddha ity ucyate | nāvasthā-
bhedini viśeṣe | niṣkalasyātmanas tadatattvavirodhāt | na ca
jvāletarajanmanor bādhyabādhakatā pathikāgnau | tasya jvālā-
prabhavavyatirekeṇāsambhavābhāvāt | evambhūtaḥ pathikāgnir
jvālāprabhava iti syāt | na sarvaḥ | tatra viśeṣapratikṣepasya 15
kartum aśakyatvāt | sambhavadviśeṣasya ca tādavasthyāniya-
māt | yad api vinā jvālayā syād anyatrāpi syād iti | bhavaty eva |
yayā sāmagryā sambhavati sā yadi syāt | asyāḥ sambhavam pra-

A 74 a 1 darśya tadabhāvam pradarśayet | tatra vā jvālām | syād etat |
tasmān naikasya parapūrvakam adhyayanam sarva*sya tathā- 20
bhāvam sādhayati | tasyānyathā 'sambhavābhāvāt | tathāvi-
dhasya tu tatkrīyāpratibhārahitasya tathā syād iti | tathābhū-
tam evam vācyam syāt tad aviśeṣeṇa sambhavadviśeṣam ucyā-
mānam chāyām na puṣṇāti | katham viśeṣasya sambhavo yāvatā
teṣām api puruṣāṇām aśaktir evedānīntanapurūṣavat | atrāpi 25
śaktipurūṣayor na kiṃcid virodhadarśanam iti nāviroddhavidhir
anupalabdhiprayogo ga*makaḥ | na hy atīndriyeṣu virodhagatir
astīty uktam | na cāyam pūrvaprayogād bhidyate | yadi puruṣāḥ
T 331 b 1 śaktāḥ syur idānīntanā apīti | viśeṣāsambhava etat syāt |

4 anantarāgnivat BK: tadanantarāgnivat A. In the Tib.
version this expression has been paraphrased by the words me g z an s n on
du soṇ ba can yin gyis || 19 pradarśayet A: darśayet
BK || 20 parapūrvakam A: parapūrvam B || 21 'sam-
bhavābhāvāt AB (the avagraha added by me): mi srid pa med
pai p'yir ro T || 26 nāviroddha° all: na virodhdha B ||

- sa ca duḥśādhah | yatraikasyāśaktis tatra sarvapuruṣāṇām ity api
 pūrvavad vyabhicāri | bhāratādiṣv idānīntanānām aśaktāv
 api kasyacit śaktisiddheḥ | tasmāt kāraṇāni vivecayatārtheṣv
 api tadatatpratibhaveṣu svabhāvabhedo darśanīyaḥ | tadabhāve
 5 sarvas tadātmā na vā kaścit | na cātra laukikavaidikayoḥ sva-
 bhāvabhedaṃ paśyāmaḥ | asati tasmims tayoḥ sāmānyasyaiva
 dṛṣṭer ekasya kaścid dharmam vivecayan tatsvabhāvasambha-
 vinā tenā"śaṅkyavyabhicāravādaḥ kriyate | nanu vedāvedayos
 tattvalakṣaṇo 'sty eva viśeṣaḥ | satyam asti | na kevalam
 10 tayo eva | kiṃ tarhi | dīṇḍikapurāṇetarayor api | na ca svapra-
 kriyābhedadīpano nāmbhedaḥ puruṣakṛtiṃ bādhate | anya-
 trāpi prasaṅgāt | yadi tādrśiṃ racanām puruṣaḥ kartum na śa-
 knuyuḥ kṛtām vā 'kṛtasamketo vivecayet ¹ vyaktam apauruṣeyo
 vedah | nanu na śaknuvanty eva puruṣa mantrān kartum | etad
 15 uttaratra vicārayiṣyāmaḥ | api ca | na manthro nāmānyad eva
 kiṃcit | kiṃ tarhi | satyatapaḥprabhāvavatatām samīhitārthasā-
 dhanam vacanam | tad adyatve 'pi puruṣeṣu dṛśyata eva | ya-
 thāsvam satyādhiṣṭhānabalā viśadahanādīstambhanadarśanāt |
 śabarāṇām ca keṣāmcid adyāpi mantrakaraṇāt | avaidikānām
 20 ca bauddhādīnām mantrakalpānām darśanāt | teṣām ca puru-
 ṣakṛteḥ | tatrāpy apauruṣeyatve katham idānīm apauruṣeyam
 avitatham | tathā hi bauddhetarayor mantrakalpayor himsā-
 maithunātmadarśanādayo 'nabhyudaya hetavo 'nyathā ca var-
 nyante | tat katham ekatra viruddhābhidhāyi dvayam satyam
 25 syāt | tatrārthāntarakalpane tad anyatrāpi tulyam ity arthā-
 nirṇayāt kvacid apratipattiḥ | tathā ca sad apy anupayogam apau-
 ruṣeyam | bauddhādīnām amantratve tadanyatrāpi koṣapānam
 syāt karaṇīyam | viśakarmādikṛto bauddhā api dṛśyante | tatrā-

A 74 b 1

T 332 a 1

1 duḥśādhah AB: duḥśādhyaḥ K || 4 artheṣv api
 tadatatpratibhaveṣu B: artheṣu tadatatprabhhaveṣu
 A. The form pratibhava - which is apparently found also in K - for
 prabhava looks rather singular, but, being the lectio difficilior, has per-
 haps more chance of being the original one || 8 svabhāvasambha-
 vinā K: samvina A: sambhavinō B || 9 tattvalakṣaṇo
 ABT: K seems to read tattvātattvalakṣaṇo || 14 kartum
 all: omitted by B || 26 The text the Tib. translator had before him appa-
 rently read arthanirṇayāt ||

- mantratvam api vipratīṣiddham | mudrāmaṇḍaladhyānair apy
 anakṣaraiḥ karmāṇi kriyante | na ca tāny apauruṣeyāṇi nityā-
 ni yujyante | teṣāṃ kriyāsambhave* 'kṣararacanāyāṃ kaḥ prati-
 ghātaḥ puruṣāṇām | tasmān na kiṃcid aśakyakriyam eṣām | katham
 idānīm satyaprabhāvau mantrakalpau parasparavirodhinau | na 5
 vai sarvatra tau satyaprabhāvau | prabhāvayuktapuruṣapra-
 ti-
 jñālakṣaṇāv api tau staḥ | sa prabhāvo gatisiddhiviśeṣābhyām api
 syāt | yadi pauruṣeyā mantrāḥ kiṃ na sarve puruṣā mantrakāriṇaḥ |
 tatkiyāsādhanaivaikalyāt | yadi tādṛśaiḥ satyatapaḥprabhṛti-
 bhir yuktāḥ syuḥ kurvanty eva | api ca kāvyāṇi puruṣaḥ karotīti 10
 T 332 b 1 sarvaḥ puruṣaḥ kāvyakṛt syāt | akaraṇe vā naiva kaścīt tadvad
 ity apūrvaiṣā vācayuktiḥ | satyaṃ mantrakriyāsādhana-
 vikālā
 mantrān na kurvate | tat tu kasyacit sākalyaṃ na paśyāmaḥ |
 puruṣāṇām samānadharmatvāt | uktam atra ¹ na mantro nāmānyad
 eva kiṃcit satyādimatām vacanasamayād iti | tāni ca kvacit 15
 puruṣeṣu dṛśyante | sarvapuruṣās tadrahitā ity api tatsambhava-
 virodhābhāvād anirṇayaḥ | na cātyakṣasvabhāveṣv anupala-
 bhir niścayahetuḥ | na ca smṛtimatiprativedhasatyaśaktayaḥ
 sarvabhāvinyaḥ | tatsādhana-sampradāyabhedavad guṇāntara-
 sādhanaṇy api syuḥ | nāpi sann api sarvo draṣṭuṃ śakyah | ata 20
 evādṛṣṭasyānapaḥnavah | nāpi puruṣeṣūtpitsoḥ kasyacid guṇasya
 pratiroddhā | bādhyādṛṣṭer bādhyabādhakabhāvāsiddhe*^h | etena
 sarvajñānapratīṣedhādayo 'pi nirvarṇitottarāḥ | tatrāpy evaṃ-
 bhūto*yādṛśo 'yam asaṃbhavattatsādhana-sampradāyo neti nyā-
 yah | nādrṣṭajñāpakas 'tatsvabhāva ity api | satām api kāryānāram- 25
 bhasambhavāt | svabhāvaviprakaṣeṇa draṣṭuṃ aśakyatvāc ca |
 tasmād adhyayanam adhyayanāntarapūrvakam adhyayanād iti
 bhāratādhyayane 'pi bhāvād vyabhicāri | nanu vedena viśeṣaṇād
 adoṣaḥ | kaḥ punar atīśayo vedādhyayanasya yad anyathā 'dhye-
 tuṃ na śakyate | na hi viśeṣaṇam aviruddham vipakṣeṇāsmād 30
 dhetuṃ vyāvartayati | aviruddhayor ekaatra sambhavāt | idānī-

1 The Tib. rendering of the words tatrāmantratvam api vi-
 pratiṣiddham is de la yañ sñags ŋid bkag pa med do,
 which corresponds to a Skr. tatra mantratvam api na vipra-
 tiṣiddham || 8 kiṃ na sarve puruṣā A: sarve puru-
 ṣāḥ kiṃ na BK || 11 vā naiva kaścīt K: vā nai kaścīt
 A: naiva kaścīt B || 12 vācayuktiḥ BK: yuktiḥ A ||

ntanānām adhyayanād iti cet | uktottaram etat | adarśanād
 iti cet | idam api prativyūḍham | nāpy adarśanamātram abhā-
 vaṃ gamayatīti vyabhicāra eva | tasmān na viśeṣaṇam atīśaya-
 bhāg ity anupāttasamam | yat kimcid vedādhyayanam sar-
 5 vaṃ tadadhyayanāntarapūrvakam ity api vyāptir na sidhyati |
 sarvasya tathābhāvāsiddheḥ | yādṛṣaṃ tu tannimittam dṛṣṭam
 tat tatheti syāt | dṛṣṭe viśeṣe tannimittatayā tattiyāgena sāmā-
 nyagrahaṇam vyabhicāry eva | hutāśanasamsiddhau pāṇḍudra-
 vyatvavat | etena vacanādayo rāgādisādhane pratyuktāḥ | astu
 10 vedam adhyayanam adhyayanapūrvatāsādhnam |

sarvathānāditā sidhyed evaṃ nāpuruṣāśrayaḥ |
 tasmād apauruṣeyatve syād anyo 'py anarāśrayaḥ || 244 ||

puruṣa eva hi svayam abhyūhya pa*rato vādhiyate | naiṣām avyā-
 pṛtakaraṇānām svayaṃ śabdā dhvananti yenāpauruṣeyāḥ syuḥ |
 15 api syur apauruṣeyā yadi puruṣāṇām ādih syāt | tadāpy anya-
 pūrvakam na sidhyati | adhyāpayitur abhāvāt | tat prathamō
 'dhyetā kartaiva syāt | tad ayam anādiḥ pūrvapūrvadarśana-
 pravṛtto ḍimbhakapāmsukrīḍādivat puruṣavyavahāra iti syāt |
 nāpauruṣeya iti | anāditvād apauruṣeyatve bahutaram idānīm
 20 apauruṣeyam | tathā hi |

mlecchādivyavahārāṇām nāstikyavacāsām api |
 anāditvāt tathābhāvaḥ pūrvasaṃskārasaṃtateḥ || 245 ||

mlecchavyavahārā api kecin mātrvivāhādayo madanotsavādayaś
 cānādayaḥ | nāstikyavacāmsi cāpūrvaparalokādyapavādinī | na
 25 hi tāny anāhitasamskārāḥ paraiḥ pravartayanti | svapratibhāraci-
 tasamayānām api yathāśrutārthavikalpasamhāreṇaiva pravṛtteḥ |
 tat kimcit kutaścid āgatam ity ekasyopadeṣṭuḥ prabandhenā-
 bhāvād aparapūrvakam ity ucyate | prāg eva yathādarśana-
 pravṛttayaḥ samyānmithyāpravṛttayo lokavyavahārāḥ | nanv
 30 ādikalpikēṣv adṛṣṭā eva vyavahārāḥ paścāt pravṛttā iṣyante |

1 adhyayanād AKT: anadhyayanād B || 2 prati-
 vyūḍham AB: while K has apparently pratyūḍham || 3 eva
 BKT: omitted by A || 9 °dravyatvavat BK: °dravyavat A ||
 tathā hi A: tathā ca BS ||

na | teṣām apy anyasaṃskārāhitānām yathāpratyaṃ prabodhāt |
bhavatu sarveṣām apauruṣeyatvam iti cet |

A 76 b 1 tādrīṣe 'pauruṣeyatve kaḥ siddhe 'pi guṇo bhavet |

kāmam avisamvādakam ity apauruṣeyatvam iṣṭam | tad visamvā-
dakānām api keṣāṃcid anāditvād astīti kim apauruṣeyatvena | 5
sati vā vedavākyānām evāpauruṣeyatve |

arthasaṃskārabhedānām darśanāt saṃśayaḥ punaḥ || 246 ||

T 334 a 1 yadi apauruṣeyatve 'pi pratiniyatām eva tadarthapratibhām
janayed āśvāsanam syāt | yatheṣṭam tu samāropāpavādābhyām
nairuktamīmāṃsakādayo vedavākyāni viśasanto dr̥ṣyante | na 10
ca te 'rthās teṣām na saṃghaṭante | samayaḥprādhānyād arthani-
veśasyaikasyāpi vākyasyānekavikalpasambhavāt | prakṛtipratya-
yānām anekārthapāṭhāt | rūḍher apy ekāntenānanumateḥ | arū-
ḍhaśabdabāhulyāt | tadarthasya puruṣopadeśāpekṣanāt | tadu-
padeśasya tadicchānuvṛtter anirṇaya eva vedavākyārtheṣu | 15
api ca | ayam apauruṣeyatvam sādhanam varṇānām vā sādhanam
vākyasya vā | tatra |

anyāviśeṣād varṇānām sādhanam kim phalaṃ bhavet |

na hi lokavedayor nānā varṇāḥ | bhede 'pi ca pratyabhijñānāvi-
śeṣāt tata ekatvāsiddhiprasaṅgād bhedānupalakṣaṇāc ca vaidi- 20
kavarṇāsiddhiḥ | pratyabhijñānād apratipattiprasaṅgāt | ana-
A 77 a 1 bhyupagamāc ca | teṣām cāpauruṣeyatvasādhane te * tulyāḥ sar-
vatreti kim anena pariśeṣitam | tathā ca sarvo vyavahāro 'pau-
ruṣeyaḥ | na ca sarvo 'vitatha iti vyarthaḥ pariśramah | atha vā-
kyam apauruṣeyam iṣṭam | 25

11 saṃghaṭante all: ghaṭante S || 15 tadicchānu-
vṛtter KT (dei adod pai rjes su ajug pai p'yir): ta-
dicchāpravṛtter A: tadicchāvṛtter BS || The text the Tib.
translator had before him read apparently nirṇaya || 19 nānā all:
nānā vede B || 21 In his text the Tib. translator read apparently
°siddheḥ || 22 °sādhane AK: °prasādhane BS || 24 Ac-
cording to the division accepted in the Tib. version, after the words iti
vyarthaḥ pariśramah begins the eight chapter (bam po
brgyad pa) ||

vākyam na bhinnam varṇebhyo vidyate 'nupalambha-
[nāt || 247 ||

na hi vāyam devadattādipadavākyeṣu dakārādipratibhāsam mu-
kṭvānyam pratibhāsam buddheḥ paśyāmaḥ | dvitīyavarṇaprati-
5 bhāsavat | na cāpratibhāsamānam grahaṇe grāhyatayeṣṭam asty
anyad veti śakyam avasātum | ākārāntaravat | anyāsaṃbhavi T 334 b 1
kāryam gamakam iti cet | syād etat¹ yadi teṣu varṇeṣu satsv api
tat kāryam na syāt | na bhavati teṣām aviśeṣe 'pi padavākyān-
tare 'bhāvād iti cet | na | teṣām aviśeṣāsiddheḥ | aviśeṣaḥ praty-
10 bhijñānāt siddha iti cet | na | tasya vyabhicārād anidarśanatvāc
ca | varṇāviśeṣe 'pi vākyabhedāt pratipattibhedāḥ kāryabhedāḥ
syāt | sā ca vākyāt | tac cātindriyam iti kutaḥ syāt | saṃnidhā-
namātreṇa janane 'vyutpannasyāpi syāt | tasmān na vākyam
15 dhyeta | tadabhāvād vedāviśiṣṭavarṇāpauruṣeyatvam api pra-
thamapakṣe pratyuktam | api ca | astv arthāntaram vākyam |
tad anekāvayavātmakam vā syād anavayavam vā |
anekāvayavātmatve prṥhak te*ṣām nirarthatā | A 77 b 1

te 'pi tasya bahavo 'vayavāḥ prṥhak prakṛtyā yady anarthakāḥ |
20 atadrūpe ca tādrūpyam kalpitam siṃhatādivat || 248 ||

arthavān evātmā vākyam | te cāvayavāḥ svayam anarthakāḥ |
teṣu sa ātmā kalpanāsamāropitaḥ syāt | siṃhatādivan māṇava-
kādiṣv iti pauruṣeya eva | atha mā bhūd eṣa doṣa iti pratyekam
te 'vayavāḥ sārthakā iṣyante |

4 muktavānyam pratibhāsam all: omitted by B || 7 teṣu
varṇeṣu all: varṇeṣu teṣu A || 9 padavākyāntare all:
padavākyāntareṣu B || aviśeṣāsiddheḥ all: aviśeṣa-
siddheḥ A || The text the Tib. translator had before him read apparen-
tly viśeṣaḥ || 10 vyabhicārād all: vyabhicāritvād K ||
11 In the Tib. version the words don rtogs pai k'yad par ni
represent a Skr. arthapratipattibhedāḥ, in close accordance
with the commentary of K || 12 sā ca vākyāt BKT: sā vā-
kyāt syāt A: vākyāt S || 13 na vākyam all: vākyam
na B || 16 astv arthāntaram all: astu nāmārthān-
taram B ||

- pratyekaṃ sārthakatve 'pi mithyānekatvakalpanā |
T 335 a 1 ekāvayavagatyā ca vākyārthapratipad bhavet || 249 ||
- parisamāptārthaṃ hi śabdārūpaṃ vākyam | te cāvayavās tathā-
vidhāḥ prthak prthag iti pratyekaṃ te vākyam | tathā ca nāne-
kāvayavaṃ vākyam | ekāvayavapratipattyā ca vākyārthapra- 5
tatter avayavāntarāpekṣā kālakṣepaś ca na syāt | tasya niṣka-
lātmanaḥ kṣaṇena pratipatter ekajñānotpattau niḥśeṣāvagamāt |
anyathā caikatvavirodhāt |
- sakṛc chrutau ca sarveṣāṃ kālabhedo na yujyate |
- atha mā bhūd avayavāntarāpratīkṣaṇenaikasmād evāvayavād 10
vākyārthasiddher anekāvayavatvahānir vākyasyeti sakṛt sar-
vāvayavānāṃ śravaṇam iṣyate | tadāpi kālakṣepo na yukta eva |
ekāvayavapratipattikāla eva sarveṣāṃ śravaṇāt | kramaśravaṇe
ca prthag arthavatām ekasmād eva tadarthasiddher anyasya
A 78 a 1 vaiyarthiyāt | sakṛc chru*tau ca prthag artheṣv adṛṣṭasāmarthyā- 15
nām arthavattā ca na sidhyati | sahiteṣv arthadarśanād adoṣaḥ |
na | prthag asato rūpasya saṃghāte 'py 'asambhavāt | arthāntarā-
nutpatteś ca | śabdotpādavādināś tāvād ayam adoṣa eva | prthag
asamarthānām apy avayavānāṃ upakāraviśeṣād atīśayavatām
kāryaviśeṣopayogāt | pratyekaṃ tv avayaveṣu samartheṣu vyar- 20
T 335 b 1 thā syād anyakalpanā | atha punar ekam evānavayavaṃ vākyam |
tatra |
- ekatve 'pi hy abhinnasya kramaśo gatyasambhavāt || 250 ||
- kālabhedo eva na yujyate | na hy ekasya krameṇa pratipattir
yuktā | grhītāgrhītayor abhedāt | krameṇa ca vākyapratipattir 25
dṛṣṭā | sarvavākyavyāhāraśravaṇasmarāṇakālasyānekakṣaṇanime-
śānukramaparisamāpteh | varṇārūpāsamsparsīnaś caikabuddhipra-
tibhāsināḥ śabdātmano 'pratibhāsanāt | varṇānukramapratīteḥ |
tadaviśeṣe 'py anukramakṛtatvād vākyabhedasyānukramavati

10 ekasmād evāvayavād all: ekasmād avayād A ||
12 tadāpi all: tathāpi A || 25 Both B and the Tib. version add
after grhītāgrhītayor abhedāt the words grhītāgrhītā-
bhāvāt. In accordance with A and apparently with K, who does not
comment them, I have not accepted this phrase in the text ||

- vākyapratitiḥ | varṇānu*^akramopakārānapekṣaṇe tair yathā ka- B 30 a 1
 thaṃcit prayuktair api yat kiṃcid vākyam pratiyeta ¹ vinā vā
 varṇaiḥ | tair anukramavadbhir akramasyopakārāyogāt | akra-
 meṇa ca vyāhartum aśakyatvāt | gatyantarābhāvāc ca | naiva
 5 vākye varṇāḥ santi ¹ tad ekam eva śabdārūpaṃ vyañjakānukra-
 mavaśād a*^anukramavad varṇavibhāgavac ca pratibhātīti cet | A 78 b 1
 anukramavatā vyañjakenākramasya vyaktiḥ pratyuktā | vyak-
 tāvyaktavirodhāt | avarṇabhāge ca vākye 'sakalaśrāviṇo 'sakalavā-
 kyagatir na syāt ¹ ekasya śakalābhāvāt ¹ sakalaśrutir na vā kasya-
 10 cit | samastavarṇasaṃskāravatyā 'ntyayā buddhyā vākyāvadhāra-
 ṇam ity api mithyā | tasyāvarṇarūpasasaṃsparśinaḥ kasyacit kadācid
 apratipatteḥ | varṇānām cākrameṇāpratipatteḥ kuto ' kramam T 336 a 1
 ekabuddhigrāhyam vākyam nāma | na cāntyavarṇapratipatter
 ūrdhvam anyam aśakalam śabdātmānam upalakṣayāmaḥ | nāpi
 15 svayam ayaṃ vaktā vibhāvayati | kevalam evaṃ yadi syāt sādhu
 me syād iti kalyāṇakāmatāmūḍhamatir antyāyām buddhau sa-
 māptakalaḥ śabdo bhātīti svapnāyate | na hi smaryamāṇāyor
 api padavākyayor varṇāḥ kramaviśeṣam antareṇa vibhāvyan-
 20 tē | akramāyām buddhau paurvāparyābhāvāt | teṣāṃ tatkr-
 tṣu pada-
 vākyabhedānām bhedo na syāt | nāpy avarṇakramam anyac
 chabdarūpaṃ paśyāma ity uktam | sati vā tad anityam vā syān
 nityam vā | yadi |
 anityam yatnasambhūtaṃ pauruṣeyam katham na tat |
 avaśyam hy anityam utpattimat kutaścid bhavati | tathā hy āka-
 25 smikatve sattvasya deśādiniyamo na syād ity uktam | tac ca yat-
 napreritāviguṇakaraṇānām dṛṣṭam ¹ anyathā neti | kāra*^aṇadhar- A 79 a 1

7 vyañjakena BT: vyañjakena cā° A || 8 'saka-
 laśrāviṇo 'sakalavākyagatir na syāt KA (the word 'sa-
 kala before vākyagatir is written in the margin): sakalaśrāviṇo
 'sakalavākyagatir na syāt B: 'sakalaśrāviṇo vākyag-
 atir na syāt S, followed by the Tib. translator, who renders these
 words by ma lus par t'os pa med par ṇag mñan par mi
 agyur te || 11 kasyacitapratipatteḥ BKS: na ka-
 syacitpratipatteḥ A || 15 nāpi svayam all:
 svayam A || 16 me syād all: me ca syād A || 25 sa-
 ttvasya all: satyasya B (perhaps sati + asya) ||

madarśanāt puruṣavyāpāra eva kāraṇam | ataḥ pauraṣeyaṃ syāt |
nityopalabdhir nityatve 'py anāvaraṇasambhavāt || 251 ||

atha tac chabdarūpaṃ nityaṃ syād upalabhyasvabhāvaṃ ca |
sa ca tasya svabhāvaḥ kadācin nāpaitīti nityam upalabhyeta |
evaṃ hi sa nityaḥ syād yadi na kutaścit sāmārthyāt pracyavet | 5
jñānajananasāmārthyasya tadātmakatvāt | arthāntaratvasya ca
prāg eva niṣiddhatvāt | nāpi tasyopalabhyātmanaḥ kiṃcid upa-
lambhāvaraṇaṃ sambhavati | tasya sato 'pi tadātmānam akha-
ṇḍayataḥ sāmārthyatiraskārāyogāt | na hi tatrātiśāyam anutpā-
dayan kiṃcitkaro nāma | akiṃcitkaraś ca kaḥ kasyāvaraṇam anyad 10
veti nirloṭhitaprāyam etat | kuḍyādayo ghaṭādināṃ kam atiśāyam
utpādayanti khaṇḍayanti vā yenāvaraṇam iṣyante | na brūmas
te kaṃcid atiśāyayantīti | api tu na sarve ghaṭakṣaṇāḥ sarvasyen-
driyaviññānahetavaḥ | parasparasahitās tu viṣayendriyālokaḥ
parasparato viśiṣṭakṣaṇāntarotpādād viññānahetavaḥ | anupakā- 15
ryasyāpekṣā'yogāt | śaktasvabhāvasya nityaṃ jananaṃ ajananaṃ
vā 'nyasya sarvadā syād ity uktam | te cāvyaavahitāḥ pratighātinā
'nyenānyonyasyopakāriṇaḥ | avyavadhānadeśayogyatāsahakāri-
tvāt teṣāṃ anyo*nyātiśāyotpatteḥ | vyavadhāne tu hetvabhāvāt
samarthakṣaṇāntarānutpatter jñānānutpattiḥ | tasmāt pūrvotpa- 20
nnasamarthanirodhāt | sati kuḍye 'nyasyotpitsoḥkāraṇābhāvenānu-
tpatteḥ | kāraṇavaikalyāj jñānānutpattir iti kuḍyādaya āvaraṇam
ucyante | na prāg yogyasya pratibandhāt | tasya svabhāvād apra-
cyuteḥ | athavā sambhavaty api bhāvānāṃ kṣaṇikānāṃ anyonyo-
pakāro 'cintyatvād dhetupratyayasāmārthyasyāsarvavidā | tena 25
yad indriyaviṣayamadhyasthitam āvaraṇaṃ tat tau vijñānotpatti-
vaigūṇyatāratamyabhedanātiśāyayed api | āvaraṇabhedena śab-
dādaḥ śrutimāndyapāṭavadarśanāt | anyathā kvacid apy akiṃci-

T 336 b 1

A 79 b 1

T 337 a 1

6 tadātmakatvāt BK: tadātmakatvāt A: the Tib. version
bskyed pa bdag ŋid can ŋid yin pai p'yir represents a
Skr. jananaātmakatvāt || 14 The text both the Tib. translator and
K had before them, read apparently o jñānahetavaḥ for o vijñā-
nahetavaḥ || 16 apekṣā'yogāt A, followed by the Tib. version
ltos pa mi ruñ pa'i p'yir: anapekṣāyogāt BK ||
20 In the text he had before him the Tib. translator read apparently vij-
ñānānutpattir || 21 apracyuteḥ BK: acyuteḥ A ||

tkarasya samnidhānasyāpy asamnidhānatulyatvāt tasyedam ity
 upasamhāro vikalpanirmīta eva syā^{*t} | na vastvāśrayaḥ | na ca B 30 b 1
 samāropānuvidhāyinyo 'rthakriyāḥ | na hi māṇavako dahanopa-
 cārād ādhiyate pāke | tasmāt satyām api kalpanāyām atatparā-
 5 vṛttayo bhāvā yathasvabhāvavṛttaya eva syuḥ | tat saty apy
 āvaraṇe jñāpayeyur evendriyādayaḥ | na ca tathā | tasmāt tenā-
 dheyaviśeṣā iti gamyante | na khalv evaṃ nityānām śabdānām
 kasmimścit saty atīśayahānir utpattir vā | tad yadi teṣām jñānaja-
 10 nanāḥ svabhāvaḥ¹ sarvasya sarvadā sarvāṇi svaviśayajñānāni sakṛj
 janayeyu^{*h} | no cen na kadācit kasyacit kiṃcid ity ekānta eṣaḥ | A 80 missing
 aśrutir vikalatvāc cet kasyacit sahakāriṇaḥ |

syād etat | nāvaraṇān nityaṃ sarve śabdā na śrūyante | api tu
 kiṃcit teṣām pratipattau sahakāri pratiniyatam asti | tat kadācit
 kasyacid bhavatīti tatkr̥tam eṣām kadācit kvacie chravanam iti |
 15 kāmam anyapratīkṣāstu niyamas tu virudhyate || 252 ||

na vai vayaṃ kāraṇānām sahakāriṇi pratīkṣipāmaḥ | kiṃ tv
 apekṣanta eva kāraṇāni tadavasthopakāriṇam | tato labhyasyā-
 tiśayasya kāryopayogāt | tathā śabdo 'pi yadi kiṃcid apekṣya
 kāryaṃ kuryāt¹ karotu¹ pūrvasvabhāvānīyata ity etan na syāt | T 337 b 1
 20 tasya pracyuteḥ | apekṣyāc ca svabhāvāntarapratilambhāt |
 na hy anupakāry apekṣyata ity uktam etat | tadupakārasya
 cārthāntaratve tasyeti sambandhābhāvādayo 'py uktāḥ | tasya
 cājñeyatvam | upakārād eva jñānotpatteḥ | tasmād eṣa śabdo nen-
 driyaṃ na samnikarṣaṃ nātmānam anyad vā kiṃcij jñānotpattisa-
 25 māśrayaṃ svavijñānajanane 'pekṣate | sarvasya tatrākiṃcitkara-
 tvād | api ca | ete śabdā vyāpino vā syur avyāpino vā |

sarvatrānupalambhaḥ syāt teṣām avyāpitā yadi |

kathaṃ ekadeśavartinam tacchūnyadeśasthita upalabheta | aprā-

1 tasyedam BK: asyedam A || 14 kadācit kasyacid
 bhavatīti KT: kadācid bhavatīti B || 21 tadupakā-
 rasya B and perhaps K: upakārasya T || 24 In the text he had
 before him the Tib. translator read apparently vijñānotpatti° and
 sva jñāna°. B, followed by us, has just the contrary ||

ptagrahaṇapakṣe 'doṣa iti cet | na | tatrāpi योग्यदेष्टास्थितिरा-
ratamyāpekṣaṇād ayaskāntādivat | anyathā spaṣṭāspaṣṭaśruti-
bhedo na syāt | sati copalambhapratyaye sarvatra deṣe tulyam
upalabhyeran | tasmān nāvyaṇaḥ |

sarveṣāṃ upalambhaḥ syād yugapad vyāpitā yadi || 253 || 5

na hi kaścic chabda kvacin nāstīti sarve yugapad upalabhyeran
sarvadeṣasthitaiś ca | योग्येन्द्रियत्वद विषयसाम्निधानाद अप्रा-
तिबन्धाच्च ca |

samśkr̥tasyopalambhe ca kaḥ samśkartā 'vikāriṇaḥ |

syād etat | sann api na sarvaḥ śabda upalabhyate sarveṇa | sam- 10
T 338 a 1 sk̥tasya samśkr̥tenaivopalambhād iti | tatra na samśkr̥tasyopa-
lambho 'nādheyavikārasya samśkārāyogāt |

indriyasya hi samśkārāḥ śr̥ṇuyān nikhilaṃ ca tat || 254 ||

tatra yadi samśkr̥tenopalambha ity asamśkr̥tendriyo nopalabhate |
yasya samśkāra indriyasya kṛtaḥ sa sarvaśabdān yugapac chr- 15
ṇuyād iti prasaṅgo 'nivṛtta eva |

samśkārabhedād bhinnatvād ekārthanīyamo yadi |
anekaśabdasamghāte śrutih kalakale katham || 255 ||

athāpi syāt | pratiniyatāḥ te samśkārāḥ śabdānām | tatra kenacit
samśkr̥tam indriyaṃ kasyacid eva grāhakam iti na yugapat sarva- 20
śabdaśrutir iti | samśkāraviśeṣāc chrutiniyame indriyāṇām ane-
A 81 a 1 kaśabdasamghātasya kalakalasya śrutir na syāt | na hy ekaḥ *
śabdaḥ kalakalo nāma | bhinnasvabhāvānām yugapac chravaṇāt |
svabhāvabhedāśrayatvāc ca bhedavyavasthiteḥ | laghuvṛtteḥ
sakṛcchrutir bhrāntir iti cet | vaṃśādisvaradhārāyām gamakā- 25
vayavasamghārāt samkulā pratipattiḥ syāt | vakṣyate cātra prati-
śedhaḥ | tasmād ekagatiśaktipratiniyamād indriyasyānekātmā
kalakalo na śrūyeta |

dhvanayaḥ kevalaṃ tatra śrūyante cen na vācakāḥ |

6 The word kaścit is not represented in the Tib. version || 10 The
word sarveṇa is not represented in the Tib. version ||

na vai kalakale varṇapadavākyāni śrūyante | dhvaninām eva
kevalānām śravaṇat | vācake ca pratiniyataśaktindriyaṃ na
dhvaniṣu | tatra |

dhva* nibhyo bhinnam astīti śraddheyam atibahv idam || 256 || B 31 a 1

5 na hi vyaṃ dhvaniṃ śabdaṃ ca vācakaṃ pṛthagrūpaṃ upala-
kṣayāmaḥ | ekam evaikaḍā varṇānukramaśravaṇe śabdātmānaṃ
vyavasyāmaḥ | tat kathaṃ vyavasāyapūrvakaṃ vyavahāraṃ
avyavasyantaḥ pravartayāmaḥ | tasmād dhvaniviśeṣa evāyaṃ
varṇādyākhyāḥ | api ca | T 338 b 1

10 sthiteṣv anyeṣu śabdeṣu śrūyate vācakaḥ kathaṃ |

na dhvanir ato bhinnas tena saha pṛthag vā | na hi pratyakṣe
'rthe paropadeśo garīyān | tad ayaṃ sthiteṣv anyeṣu vyāhartṛṣu
kevalam eva śabdaṃ śṛṇvaṃ tadupalambhapratyayānām tadanya-
niṣpādane sāmāthyābhāvaṃ pratyeti | yadi hi samarthāḥ syus

15 tatsādhitaṃ tad upalabhyeta | tatsvabhāvā eva punaḥ pratyayāḥ
kathaṃ kalakale 'rthāntaram ārabheran | na hi kāraṇābhede *
kāryabhedo yuktaḥ | bhedasyāhetukatvaprasaṅgād ity uktam |
na ca kalakale vācako na śrūyate | padavākyavicchedānām upa-
lakṣaṇāt | A 81 b 1

20 kathaṃ vā śaktiniyamād bhinnadhvanigatir bhavet || 257 ||

tāni pratiniyataśaktīny apīndriyāṇi nānārūpān pratiśabdaniya-
tān dhvanin śṛṇvanti¹ na tv evaṃ śabdān iti¹ kaḥ śabdeṣv eṣāṃ

4 śraddheyam atibahv idam Z, confirmed both by K and
the Tib. version *adi la šin tu c'es dad bya: śraddheyam iti
bahv idam* B: the reading *avivakṣitam* for *atibahv idam*
found in the edition of the *kārikā-s* made by R. Sāṅkṛtyāyana is no doubt
due to some error, I don't know whether of the scribe or of the reader ||
5 pṛthagrūpaṃ all: pṛthag A || 8 The word *avyavasya-*
ntaḥ has been rendered by the Tib. translator by *yoṅs su gcaḍ pa*
med par, in close accordance with the commentary of K, who says *avya-*
vasyanto 'paricchindantaḥ (this is the correct reading, and not
adhyavasyanto paricchindantaḥ, as we found in the printed
text) || 17 The text the Tib. translator had before him read apparently *ta-*
syā instead of *bhedasyā* || 18 *vicchedānām* all: *vicche-*
dānam A ||

nirvedaḥ | yad uktaṃ na dhvanayo bhedenā vācakebhyaḥ siddhā
iti kathaṃ na siddhāḥ | vacanād arthapratipatteḥ | na hi dhvani-
bhāgād alpīyasaḥ śabdārthapratītiḥ | na ca so 'nyaṃ sameti |
tad iyaṃ samastapadavākya-rūpasādhya-rthapratītir asaṃsta-
bhāgeṣu dhvaniṣu na sambhavatīti siddham akramasattvaṃ 5
śabdarūpam | kramavadbhāgaś ca dhvanir iti | tan na | akramasya
T 339 a 1 kramavadvyatirekiṇaḥ prāg eva niśiddhatvāt | atiprasaṅgaś cai-
vam | karmabhāgānāṃ pūrveṇāparasyāpratisaṃdhānāt ¹ ekāṃ-
śāc cāpratipatteḥ ¹ tadvyatireki hastasaṃjñādiṣv arthapratipa-
tīhetuḥ samastarūpaḥ karmātmābhyupagantavyaḥ syāt | śab- 10
davad eva | kramabhāvina eva yathāsvaṃ karaṇaprayogād bhin-
nā varṇabhāgāḥ karmabhāgā vā krameṇa vikalpaviṣayā yathā-
saṃketam evārthapratītiṃ janayantīti nyāyyam | kiṃ ca |

dhvanayaḥ saṃmatā yais te doṣaiḥ kair apy avācakāḥ |
dhvanibhir vyajyamāne 'smin vācake 'pi kathaṃ na te || 258 || 15

A 82 a 1 kramotpādibhir dhvanibhāgair vyaktaḥ kila vācako vakti | tam
api te naiva sa*kṛt prakāśayanti | kramabhāvāt | nāpy eka eva
bhāgaḥ śabdaṃ vyanakti | tadanyavaiyarthya-prasaṅgāt | ekava-
rṇabhāgakāle ca samastarūpānupalakṣaṇāt | tad ayam aprati-
saṃhitasakalopalambho dhvanivad upalambhasākalyasaṃnidhā- 20
nasādhyaṃ arthaṃ kathaṃ sādhayet | ko hi viśeṣo 'tyantānupa-
lambhe sadasator upalambhasādhyeṣv artheṣu | na ca saṃnidhimā-
treṇa sādhanāḥ | vyaktyapekṣaṇāt | sā ceyam kramabhāvinī sadasa-
tos tulyopayogeti dhvanibhir aśakyasāadhanam kāryam | tatrāpi
tathety alam anyena | tasmān na varṇeṣu vākye vā 'pauruṣeyatā | 25
varṇānupūrvī vākyam cen na varṇānām abhedataḥ |

4 The Tib. translator has abridged here de bas na sgra tsam
kyi no bo ma lus pa can kyis bsgrub par bya ba rtogs
pa ādi ni || 7 For the sake of clearness, the Tib. translator has added
yi ge (varṇa) after kramavad°, in close accordance with K's com-
mentary || 21 The word saṃnidhāna, found both in A and B, is not
represented in the Tib. version, in accordance with K's commentary, who ap-
parently did not read it in the text he had before him || 22 saṃni-
dhimātreṇa AK: saṃnidhānamātreṇa B || sa ceyam
all: seyam A || 24 The word kāryam found both in B and K is
missing in AT || 25 vākye vā A: vā omitted by B ||

nārthāntaram eva śabdarūpaṃ vākyam apauruṣeyam | kiṃ tarhi | T 339 b 1
varṇānukramalakṣaṇaṃ hi no vākyam | tad apauruṣeyam sādhyam
iti cet | na | varṇānām ānupūrvyā abhedāt | neyam arthāntaram
varṇebhyaḥ | dṛśyāyām vibhāgopalambhāt | adṛśyāyām tato
5 'pratipatter liṅgābhāvāt | bhedavatyāś cānupūrvyā abhāve varṇa-
mātram avaśiṣṭaṃ sarvatreti pūrvavat prasaṅgaḥ |

teṣāṃ ca na vyavasthānaṃ kramāntaravirodhataḥ || 259 ||

yady akṛtakānupūrvī varṇānām te ca na bahavaḥ samānajātiyāḥ |
yena kecid vyavasthitakramāḥ syuḥ | anye yatheṣṭaparāvṛttayaḥ |
10 kiṃ tarhi | eka eva trailokye 'kāras tathā gakāraḥ | tadāgnir ity
eva syāt | na gaganam iti | akāragakārayoḥ pūrvāparabhā*vasya A 82 b 1
vyavasthitatvāt | kṛtakānām api hetupariṇāmaniyamavatām
aśakyāḥ kramaviparyayaḥ kartum | yathā bijāṅkurapatrādīnām
ṛtusaṃvatsarādīnām ca | kiṃ punar acalitāvasthāsvabhāvānām
15 akṛtakānām kathamcit sthitānām pūrvāvasthātyāgam antare-
ṇānyathābhāvāyogāt | tyāge vā vināśaprasangāt | viśeṣeṇa ni-
tyāyām ānupūrvyām | * tad etat pratipadaṃ kramānyatvaṃ va- B 31 b 1
rṇānyatve 'pūrvotpādād varṇabāhulyād vā syāt | tac cānabhi-
matam | api ca |

20 deśakālakramābhāvo vyāptinīyatvavarṇanāt |

sā ceyam ānupūrvī varṇānām deśakṛtā vā syāt | yathā pipilikā- T 340 a 1
nām paṅktau | kālakṛtā vā yathā bijāṅkurādīnām | sā dvividhā-
pi varṇeṣu na sambhavati | vyāpter nīyatvāc ca | anyonyadeśa-

6 avaśiṣṭaṃ T (lus pa): aviśiṣṭaṃ AB and apparently K. Notwithstanding the reading aviśiṣṭaṃ is also possible, I have preferred to follow here the Tib. version, which, in my mind, has more chance of being the original one || 16 The words anyathābhāvāyogāt have been rendered in the Tib. version by rnam pa gžan du mi agyur ba mi ruṅ bai p'yir ro, which represent a Skr. anyathā'bhāvāyogāt || 17 tad etat pratipadaṃ kramānyatvam ex conjunct: tad etat kramānyatvam (kramānyatvam in rasura) A: tad etat pratipadam B: the words tad etat and kramānyatvam are not represented in the Tib. version. K's commentary apparently confirms my reading: tad etat kramānyatvaṃ pratipadam varṇānyatve syān nītyā api varṇāḥ pratipadam bhinnā iti kṛtvā ||

parihāreṇa vṛttir hi deśapaurvāparyam | tat sarvasya sarveṇa
tulyadeśatvād varṇeṣu na sambhavati | vātātapavad ātmādivac
ca | tathā kālaparihāreṇa vṛttiḥ kālapaurvāparyam | yadaiko
nāsti tadānyasya bhāvāt | tad api nityeṣu na sambhavati | sarvadā
sarvasya bhāvāt | na cānyā gatiḥ asti | tat katham varṇapaurvā- 5
paryam vākyam yad apauruṣeyam sādhyeta |

anityāvyāpitāyām ca doṣaḥ prāg eva kīrtitaḥ || 260 ||

atha mā bhūd ayam doṣa ity anityān avyāpinaś ca varṇān icchet |
tāv api pakṣau prāg eva nirākṛtāv ity aparihāraḥ |

vyaktikramo 'pi vākyam na nityavyaktinirākṛteḥ | 10

A 83-85 miss-
ing na varṇānām rūpānupūrvī vākyam | kiṃ tarhi | tadvyakteḥ | * sā
yathā svavarṇābhivyaktipratyayakramād bhavanti kramayogi-
nīti tadānupūrvī vākyam ity api mithyā | tasyā nityeṣu prāg eva
niśiddhatvāt | kāryatāviśeṣa eva sākṣācchaktyupadhānena jñāna-
janakānām vyaktir ity ākhyātam etat | 15

vyāpārād eva tatsiddheḥ karaṇānām ca kāryatā || 261 ||

T 340 b 1 yat khalu rūpam yata evopalabhyate tasya tadupalabdhināntarī-
yakām upalabdhim evāśritya lokaḥ kāryatām prajñāpayati | sā
varṇeṣv apy asti | saiva cānyatrāpi tadāśrayaḥ | na viśeṣaḥ | tat
katham tulye ' bhyupagamanibandhane na varṇāḥ kāryāḥ | na 20
caitadupalabdhyaśrayā kāryatāsthitiḥ | kiṃ tarhi | yatsaty eva
bhavatīti sattāśrayā | sā sattā kutaḥ siddhā yena kāryatām sā-
dhayet | na hy asiddhāyām asyām evam bhavatīti | tasmāt sattā-
siddhis tatsādhanī | sā copalabdhir eva | satyam evam yadi tasya
prān na sattā siddhā syāt | sā hi sattāsiddhir yā 'siddhipū- 25

2 The words mts'uns pa ñid kyi p'yir represent a Skr.
tulyatvāt, and not tulyadeśatvāt || 15 jñānajanakā-
nām T (śes pa skyed par byed pa): jñānajanānām B: K's
reading was perhaps jñānajanānasamarthānām || 17 The por-
tion yat khalu rūpam, etc., up to śabdānupalabdher (cp.
p. 139, l. 11), being left out by inadvertence in B, my reading is based on S
and, of course, on the K's commentary and the Tib. version || 19 varṇeṣv
api KT: varṇe 'pi S ||

rvikā | nanu tad rūpam asiddham eva yat tathābhūtavijñānāvyavadhānopayogi | siddham eva tad anyavaikalyān nopayuktam iti cet | katham idānīm upayuktānupayuktayor abhedah | nāpi bhedah śabdavabhāvāsamsparśi tasyaivātiśayasyopayogasiddhes tasyā kārāṇatvaprasaṅgāt | yasyaiva bhāve sādhyasiddhis tad eva hi tatropayogi yuktam | tadatiśayopayoge 'py asya tadvat prasaṅgah | tasmād atiśeta evāvyavahitasāmarthyopayogo 'vasthābhedas tadanyam | anatiśayasyāpekṣā ca prāg eva niṣiddhā | sa ca karaṇavyāpārad eva siddha iti sarvakāryatulyadharmā |
 5
 10 tasya tādrśasya vyaktau sarvaṃ vyaṅgyaṃ na vā kimcid apy aviśeṣāt | tathā hi |

svajñānenānyadhīhetuḥ siddhe 'rthe vyañjako mataḥ |
 yathā dīpo 'nyathā vāpi ko viśeṣo 'sya kārakāt || 262 ||

svapratipattidvāreṇānyapratipattihetur loke vyañjakaḥ siddhaḥ |
 15 dīpādivat | sa cet prāk siddhaḥ syāt | samānajātīyopādānakṣaṇasi- T 341 a 1
 ddheḥ | na tasyaivātiśayasya jñānahetoḥ | tasya tatsāmagrīpratya-
 yatvāt | ye punar asiddhopalambhanāḥ kārakā eva kulālādivad
 ghaṭādaḥ | pratyabhijñānādayo 'pi siddhihetavo na hetulakṣaṇam
 puṣṇanti | yad api kimcid uttarā 'kārapratītir akārapratīteḥ pūrvā-
 20 bhinnaviṣayā tadvad ityādi | tad api na svalakṣaṇayor abhedasādhane samartham | tatsvabhāvāsiddheḥ | sāmānyena vacane

1 Instead of yā siddhipūrvikā which is the reading accepted by K, S reads kāryā 'siddhipūrvikā. The word kāryā is not represented in the Tib. version || 2 Instead of avyavadhāna, found in S and confirmed by the Tib. rendering ma c'od, K read apparently vyavadhāna || 3 After upayuktānupayuktayor K read perhaps in his text avasthayor. In close accordance with him is the Tib. version, which renders these words by ñe bar sbyor ba dañ ñe bar sbyor ba ma yin pa i gna s ka b s dag la || 5 akārāṇatvaprasaṅgāt KT: akārāṇatvaprasaṅgāt S || 8 The reading I have myself accepted tadanyam | anatiśayasyāpekṣā ca, etc. is confirmed both by the Tib. version and K. The lectio to be found in S tadanyavikalpān nopayuktam iti cet is no doubt caused by a scribal mistake, due to the influence of the words tad anyavaikalyān nopayuktam iti cet to be found few lines above || 15 °kṣaṇa° KT: °lakṣaṇa° S || 19 akārapratīteḥ KT: apratīteḥ S ||

bhinnaviṣayatvasyāpy avirodhaḥ | ekaviṣayaś ca pratītyoḥ
 pūrvāparabhāvāyogāt ¹ samnihitāsamnihitakāraṇatvenotpādānu-
 tpādāt ¹ samnidhāne ²py anutpannasyātkāraṇatvāt ¹ tayoḥ
 bhinnākḥilakāraṇatvam | tatraikābhede ³pi śaktasyāpratīkṣaṇād
 yuktiviruddhaṃ pūrvāparayoḥ pratītyor ekaviṣayatvam | pratīti- 5
 pratibhāsasvabhāvabhede ⁴pi nāmasāmyād ekaviṣayatvam apy
 ayuktam | ghaṭādiṣv api prasaṅgāt | tatra dṛṣṭavirodhād asādhā-
 natvam iti cet | ihāpi virodhābhāvaḥ kena siddhaḥ | yāvat tathā-
 bhidheyatārthābhedenā vyāptā na sādhyate tāvat saṃdigdho
 vyatirekaḥ | pratikāraṇabhedam ca bhinnasvabhāvaḥ śabdaḥ 10
 śrutau niviśamāno yadaikaḥ sādhyate kiṃ na ghaṭādayaḥ | ta-
 trāpi śakyam evaṃ vyañjakabhedāt pratibhāsabheda iti praty-
 vasthātum | api ca |

karaṇānām samagrāṇām vyāpārād upalabdhitāḥ |
 T 341 b 1 niyamena ca kāryatvam vyañjake tadasaṃbhavāt || 263 || 15

na hi kadācid vyāpṛteṣu karaṇeṣu śabdānupalabdhiḥ | na cāva-
 śyam vyañjakavyāpāro ⁵rtham upalambhayati | kvacit prakāśe
⁶pi ghaṭādyanupalabdheḥ | seyaṃ niyamenopalabdhis tadvyāpā-
 rāc chabdasya tadudbhave syāt | akartur vyāpāre ⁷pi tatsiddhya-
 yogāt | vyāpinityatvād upalambha iti cet | ka idānīm ghaṭādiṣu 20
 samāśvāsaḥ | teṣāṃ tathāniṣṭer iti cet | śabdaḥ kim iṣṭas tatsamā-
 nadharmā | na cāsyā kaścid atīśaya ity uktam | pratiśiddhe ca
 vyāpinityatve | ghaṭādīnām vyañjakāntarasambhavād adōṣaḥ |
 prakāśo hy eṣāṃ vyañjakaḥ siddhaḥ | kulālādīnām vyañjakatve
 tādrśā eva syuḥ | atīśerate ca | tato vyañjakatīśayāt kārakā eva | 25
 upakārakasya gatyantarābhāvat | tad etac chabdeṣv api tulyam |
 tatrāpīndriyayogyadeśatādibhyaḥ karaṇānām atīśayāt | ghaṭā-
 dikāradharmasya ca karaṇeṣu dṛṣṭeḥ | tasyaiva pradīpāder
 viṣayāntarasya ca kasyacid vyañjakāntarābhāvat | tatkāraṇāni
 teṣāṃ vyañjakāni syuḥ | tasmān na vyaktiḥ śabdasya | bhavanti 30

¹ Instead of bhinnaviṣayatvasya the Tib. rendering of these words suggests 'bhinnaviṣayatvasya || ⁹ vyāptyā K: vyā-
 pto S || ¹³ api ca T: omitted by S || ¹⁶ vyāpṛteṣu KT:
 avyāpṛteṣu S || ²⁵ syuḥ | atīśerate ca KT: sphura-
 rti(ati) śerate ca S ||

vā karaṇebhyo 'tiśayavattā vā śabdasya vyaktir āvaraṇavigamo
vijñānaṃ vā gatyantārābhāvāt | tatra nātiśayotpattir anitya-
tāprasaṅgāt | tasyāḥ pūrvāpararūpahānyupajananalakṣaṇatvāt |
atha

- 5 tadrūpāvaraṇānāṃ ca vyaktis te vigamo yadi |
abhāve karaṇagrāmasāmarthyam kiṃ nu tad bhavet || 264 ||

na hy āvaraṇasyākimcitkarāṇi karaṇāni samarthāni nāma | viga-
maś cābhāvaḥ | na cābhāvaḥ kāryam iti niveditam etat | nāpi śa-
bdasya nityasya kimcid āvaraṇaṃ asāmarthyād ity apy uktam |
10 tasmān nāvaraṇe karaṇopakṣepaḥ | nāpy eṣāṃ asāmarthyam | ta-
dvyāpārābhāve śabdānupalabdheḥ | ato yuktam ete yac chabdān
kuryuḥ | anyathā |

T 342 a 1

śabdāviśeṣād anyeṣāṃ api vyaktiḥ prasajyate |
tathābhyupagame sarvakāraṇānāṃ nirārthatā || 265 ||

- 15 yadi sarvakāraṇasamānadharmāṇy api karaṇāni vyañjakāni na
kimcid idānīm kāryam syāt | na ca itad yuktam | sarvakāraṇānāṃ
ānarthakya-prasaṅgāt | vastuno 'nādheyaviśeṣatvāt | āvaraṇā-
bhāvasyākkāryatvāt | vastuvad eva jñānasyāpi siddhatvāt | jñā-
naṃ prati kārakatve kasyacit tathābhūtānāṃ anyeṣāṃ api tathā-
20 bhāvaprasaṅgena sarvasya kāryatāprasaṅgāt | tasmād ayaṃ
kāraḥ kārakābhīmato 'rthakalāpo na vyaktaḥ na kriyāyām iti vyartha
eva syāt | tathā cedam anupakāryopakāraṇam nirīhaṃ jagat syāt |
śabdānityatve ca |

sādhanaṃ pratyabhijñānaṃ satprayogādi yaṃ matam |

- 25 anudāharaṇaṃ sarvabhāvānāṃ kṣaṇabhaṅgataḥ || 266 ||

4 a t h a K T (c i s t e) : a t h a (- -) S || 9 The word a s ā m a -
r t h y ā t found both in K and S is not represented in the Tib. version ||
The particle a p i , wanting in S , is to be found both in K and T ||
15 k a r a ṇ ā n i v y a ṇ j a k ā n i B K T : k ā r a ṇ ā d i v y a ṇ j a k ā n i S ||
16 The words s a r v a k ā r a ṇ ā n ā ṃ ā n a r t h a k y a p r a s a ṅ g ā t are
not represented in the Tib. version || 22 n i r ī h a m K : a n i r ī h a m
B : a n i h a m S : b y e d p a m e d p a r T , in close accordance with K ,
who comments this word by n i r v y ā p a r a m || 25 ° b h a ṅ g a t a ḥ
all : ° s a ṅ g a t a ḥ B ||

kṣaṇabhaṅgino hi sarvabhāvā vināśasyākāraṇatvād ity uktam
 vakṣyate ca | utpattimantaś ca parataḥ | sattāyā ākasmikatvā-
 yogāt | tan nedam pratyabhijñānam satprayogādikaṁ kvacid an-
 veti sthiraikarūpe | aparāparasvabhāvaparāvṛttiṣv eva dīpādiṣu
 dr̥ṣṭam iti viruddham eva | na | abhinna-janmanaḥ sādharma-yavi- 5
 pralambhād bhrāntyā dīpādiṣu bhāvāt | abhinna-janmeti kenā-
 aṣṭambhenocyate | tasyaivābhedasya sarvatra paurvāparyeṇa
 cintyatvāt | tathā bhedasyāpīti cet | tenaiva saṁśayo 'stu | na ca
 saṁśayitāt siddhiḥ | vivekādarśanād ekatvam iti cet | na | jñāna-
 paurvāparyeṇa sadasattvasiddheḥ | svabhāvavivekasadbhāvāt | 10
 yady aparāṇi jñānāni prāk saṁnihitakāraṇāni pūrvajñānavaj jātā-
 ny eva syuḥ | ajātāni tu kāraṇavaikalyam sūcayanti | samartha-
 sya jananād asamarthasyāpi punaḥ sāmartyāpratilambhāt |
 pratilambhe vā sthairyāyogāt | tad ayam satprayoga ity api jana-
 nam eva prayoktuḥ sāmartyāt | svayam samarthe tasyānupa- 15
 yogāt | prayoga ity apīṣṭasādhana-samarthotpādanam eva samā-
 najāti-yopādānāpekṣam anapekṣam vā vāsyādiprayogavat kar-
 mādiprayogavac ca kathyate | yo 'pi manyate samakṣe pratyā-
 bhijñānam pratyakṣam eva 'tataḥ pratyakṣād eva sthairyasiddhir
 iti | tad apy uttaratra niṣe*tsyāmaḥ | 20

dūṣyaḥ kuhetur anyo 'pi

naiva kaścid dharmo yaḥ samānajātiyam anveti | sarvadharmā-
 ṇām etadavasthatvāt | sarvasthairyapratijñāyāś ca yathābhīdhā-
 nam yuktivirodhād anye 'pi nityahetavo vācyadoṣaḥ |

T 343 a 1 buddher apuruṣāśraye | 25
 bādhā 'bhyupeta-pratyakṣa-pratītānumitaiḥ samam || 267 ||
 yadi vyaktir buddhis tadānupūrvī vākyam | tasyā apauruṣeya-

5 abhinna-janma is wrongly rendered in the Tib. version by s k y e
 ba t 'a dad (s k y e ba t 'a dad can Peking), i.e., bhinna-
 janma || 10 °sadbhāvāt KS: °saṁbhavāt BT (srid pa 'i
 p'yir) || 12 °vaikalyam KT: °vaiphalyam B || 13 sā-
 marthyāpratilambhāt KT: sāmartyāyāt B || 16 tasyā-
 nupayogāt KT: tasyānuyogāt B || 21 dūṣyaḥ BT: whereas
 K apparently reads dr̥ṣyaḥ, and comments on anayā diśā sthai-
 rya-sādhana-yopanītaḥ kuhetur draṣṭavyaḥ ||

tvaprasādhane buddhīnām puruṣaguṇatvābhyupagamāt samayo
'sya bādhyate | pratyakṣam khalv apy etad yad imā buddhayaḥ
puruṣasaṃkhyātebhyaḥ puruṣaguṇebhyo vā manaskārādibhyo
bhavantīti | na ca kāryatā nāmānyā bhāvābhāvaviśeṣābhyām |
5 sa ca bhāvaḥ pratyakṣo 'bhāvo 'py anupalabdhilakṣaṇaḥ pratyak-
kṣasāmarthyasiddha iti vakṣyāmaḥ | tata eva puruṣakāryatā
buddhīnām anumeyānvayavyatirekalingatvād asyāḥ | kim ca |

ānupūrvyāś ca varṇebhyo bhedaḥ sphoṭena ci*ntitaḥ |
kalpanāropitā sā syāt katham vā 'puruṣāśrayā || 268 ||

A 86 a 1

10 varṇavyatirekiṇy ānupūrvī sphoṭavicārānukrameṇaiva prativī-
hitā | nāpi sā varṇasvabhāvā | vastusvabhāvasyaitadvikalpāna-
tikramāt | atadrūpeṣu tadrūpasamāropapratibhāsinyā buddher
ayaṃ vibhramaḥ syād ānupūrvīti | sā ca katham apauruṣeyī | bud-
dhiviṭhapanapratyupasthāpanāt | api ca | ātyantikasya kasyacit
15 svabhāvasyābhāvād bhavatā dhvaninā 'nātyantikenā bhavita-
vyam | sa cāhetuko 'nyahetuko vā nityaṃ bhaven na ca puruṣa-
vyāpārāt | tasmān nāpauruṣeyaḥ | katham idaṃ gamyate 'nātya-
ntiko dhvanir anyo vā bhāva iti |

sattāmātrānubandhitvān nāśasyānityatā dhvaneḥ |

20 na hi nāśo bhāvānām kutaścid bhavati | tad bhāvasvabhāvo bha-
vet | bhāvasyaiva svahetubhyas taddharmaṇo bhāvāt | na ca bhā-
vaviśeṣasvabhāvaḥ | tasya niṣetsyamānatvāt | tasmād bhāva-
mātrasvabhāvaḥ syāt | tena śabdo 'nyo vā sattābhājanaḥ sarva
eva bhāvo 'nātyantika iti siddham | na siddham | tasyaiva vinā-
25 śasyāparajanmāsiddheḥ | tathā hy agninā kāṣṭhaṃ daṇḍena

T 343 b 1

12 Before atadrūpeṣu the Tib. translator adds de bas na, i.e.,
tasmād, in accordance with K's commentary || 14 The words bud-
dhiviṭhapanapratyupasthāpanāt (B reads pratyupa-
sthāna and in A the akṣara pa of °sthāpanāt is in margine) have
been rendered in the Tib. version by bloi sgrub par so sor
ajog pai p'yir ro. On the term viṭhapanā, cp. Edgerton,
op. cit., p. 486. || 17 tasmān nāpauruṣeyaḥ A: tasmāt
pauruṣeyaḥ BKST || 25 The Tib. rendering of the expression
aparajanmāsiddheḥ, i.e., gzan las skye ba med pa
ma grub pai p'yir ro is in close accordance with K, who comments

A 86 b 1 ghaṭa iti vināśahetavo bhāvānām dṛṣyante | anvayavyatirekā-
nuvidhānam hetutadvator lakṣaṇam āhuḥ | na | pūrvasya svara-
sanirodhe 'nyasya viśiṣṭapratyayāśrayeṇa vikṛtasyotpatteḥ |
astu vāgniḥ kāṣṭhavināśahetuḥ | sa vināśo 'gni*janmā kim kāṣṭham
eva ' āhosvid arthāntaram |

5

agner arthāntarotpattau bhavet kāṣṭhasya darśanam || 269 ||
avināśāt

kim ity arthāntarād arthāntarajanmani kāṣṭham abhūtaṁ nāma
na dṛśyate vā | atiprasaṅgo hy evaṁ syāt |

sa evāsyā vināśa iti cet

10

yadi sa evārtho 'gni janmā 'bhāvas tad idam abhūtatvān na dṛśya-
ta iti | bhavatu tasyedaṁ nāmābhāva iti | tathāpi

katham |

T 344 a 1 anyo 'nyasya vināśaḥ | na hi kasyacid arthasya nāmakaraṇamā-
treṇa kāṣṭham na dṛśyata iti yuktaṁ | na cānyo 'nyasya vināśaḥ | 15
atiprasaṅgāt | viśeṣābhāvāt tasyārthāntaratvena vastubhūtasya
tadanyebhyaḥ | kāṣṭhe 'gnikṛtaḥ svabhāvo vināśo na sarva iti
cet | kāṣṭhā iti kaḥ sambandhaḥ | āśrayāśrayisambandhaś cet |
na | tasya niṣetsyamānatvāt | janyajanakabhāvaś cet | agner iti
kim | kāṣṭhād eva bhāvāt | tadapekṣād utpatter adoṣa iti cet | 20
anatisāyalābhinaḥ kā 'pekṣā | lābhe vā 'parakāṣṭhajanma syāt |
pūrvam tv apracyutikāraṇam | tathaiva dṛśyeta | tata evāgneḥ
pūrvavināśa iti cet | pūrvēṇāsya kaḥ sambandha iti sa eva prasaṅgo
'paryavasānaś ca | tad avaśyam vināśasambandhayogyam utta-
ram atisāyam pratyupakurvāṇo 'gnir apūrvam eva janayatīti 25
pūrvam tadavastham dṛśyeta | kāṣṭhavināśa iti ca kāṣṭhābhāva

on parasmāj janma parajanma | na parajanmāpara ja-
nma | tasyāśiddheḥ ||

4 vināśo AB: nāśo KS || 11 For the sake of clearness the Tib.
translator renders the word abhāvah with śin med pa, i.e., kā-
ṣṭhābhāvah, and abhūtatvāt with aḥ jig pa ñid ky i p' yir,
i.e., vinaṣṭatvāt, in close accordance with K's commentary ||
17 'gnikṛtaḥ svabhāvo BK: 'gnikṛtasvabhāvo A ||
26 iti ca BS: ca omitted by A ||

ucyate | na cābhāvaḥ kāryaḥ | tatkāri cākāraka evety anapekṣaṇī-
ya ity uktam | svabhāvābhāvasya ca tato bhede tato * nivarta- A 87 a 1
mā*nasya bhāvasya svabhāva eva samarthitaḥ syād iti katham B 32 b 1
abhūto nāma | tasmān na

5 anyo 'nyasya vināśo 'stu kāṣṭhaṃ kasmān na dṛśyate || 270 ||

ko 'yam arthāntarabhāvakāṣṭhadarśanayor virodhaḥ |

tatparigrahataś cen na tenānāvaraṇaṃ yataḥ |

yadi tenārthāntareṇa parigṛhītaṃ iti kāṣṭhaṃ na dṛśyeta ¹ tat
kāṣṭhasyāvaraṇaṃ ity āpannam | na caitad yuktam | āvaraṇaṃ
10 hi darśanaṃ bibadhnīyān nābhighātādini dravyasāmarthyāni |
sarvapratiḥbandhe ca nanv anenaiva dravyaṃ vināśitaṃ syāt |
sarvaśaktipracyaṇāt | punas tatrāpy agnāv iva prasaṅgād
anavasthā | apracyuteṣu vā 'syābhighāṭasāmarthyādiṣu satā vā
tenānyena kiṃ vināśitaṃ | yadi cāgnisamudbhavasya vināśā- T 344 b 1
15 khyasyārthasya parigrahāt kāṣṭhaṃ na dṛṣṭam |

vināśasya vināśitvaṃ syād utpattes tataḥ punaḥ || 271 ||

kāṣṭhasya darśanaṃ

avaśyaṃ hy utpattimatā vināśena vinaṣṭavyam | tasmin vinaṣṭe
punaḥ kāṣṭhādīnām unmajjanaṃ syāt |

20 hantṛghāte caitrāpunarbhavaḥ |
yathātrāpy evam iti ced dhantur nāmarāṇatvataḥ || 272 ||

vināśavināśe 'pi na vastunaḥ pratyāpattiḥ | na hi hantari hate 'pi
taddhataḥ pratyujjīvatīti cet | na | hantus tadghātahetutvāt |
na brūmo vināśahetor agnidaṇḍāder nivṛttau bhāvena bhavita-
25 vyam iti | kiṃ tarhi | bhāvābhāvasyātyantānupalabdhilakṣaṇa-
sya | tannivṛttau kānyā gatiḥ * svabhāvasthiteḥ | hantā hi cai- A 87 b 1
trasya na nāśakalpāḥ | kiṃ tarhi | daṇḍādikalpāḥ | nāśakalpaṃ

2 tato bhede tato nivartamānasya KST: tato niva-
rtamānasya A: tato bhede nivartamānasya B || 6 Accord-
ing to the division accepted in the Tib. version, after virodhaḥ begins
the ninth chapter (bam po dgu pa) || 26 °lakṣaṇasya all:
°lakṣaṇaprāptasya A ||

hy asya maraṇaṃ | tannivṛttau ca syād evāśya punarbhāvaḥ |

ananyatve 'pi nāśasya syān nāśaḥ kāṣṭham eva tu |

tasya sattvād ahetutvaṃ nāto 'nyā vidyate gatiḥ || 273 ||

anarthāntarabhūto vināśaḥ kāṣṭhāt | tad eva tad bhavati | tac
ca prāg evāstīti kim atra sāmārthyam vahnyādīnām | tasmāt 5

tadanupakārāt tena nāpekṣyante kathamecit | nāpy asyedam iti

sambandham arhati | tasyopakāranibandhanatvāt | anyathāti-

prasaṅgāt | pāraparyeṇopakāre 'py avaśyam ayaṃ vikalpo 'nveti 1

T 345 a 1

ntaratve 'pi tasyeti punar upakāratvādiparyanuyogas tadavastha 10

eva | tathā 'nanyatve | tasmāt sato rūpasya tattvānyattvāvvyati-

kramāt | upakārotpādanasya ca rūpaṇiṣpādanalakṣaṇatvāt |

tadatatkriyāvikalo na kartaiveti na kasyacid dhetur ahetuś ca

nāpekṣate | tasmāt svayam ayaṃ bhāvas tatsvabhāva iti siddham |

ahetutve 'pi nāśasya nityatvād bhāvanāśayoḥ |

15

sahabhāvaprasaṅgaś ced asato nityatā kutaḥ || 274 ||

syād etad yasyāpi vināśo 'hetukaḥ so ' vaśyam nitya iti bhāvas

tadabhāvalakṣaṇo vināśaś ca saha syātām iti | na | tasya nityā-

A 88 a 1

nityadharmāyogāt | na hy asaty ayaṃ vikalpaḥ sambha*vati |

tayor vastudharmatvāt | vināśasya cākimcitvāt | bhavato hi 20

kenacit sahabhāvaḥ syāt | na ca vināśo bhavati | tasmād adoṣaḥ |

asattve 'bhāvanāśītvaprasaṅgo 'pi na yujyate |

yasmād bhāvasya nāśena na vināśanam iṣyate || 275 ||

katham asan vināśo bhāvaṃ nāśayet | ato 'vināśī bhāvaḥ syād

ity aprasaṅga eva | vināśād bhāvanāśānabhyupagamāt | yo hi 25

1 ca AT: omitted by BKS || 5 vahnyādīnām BST: daṇḍā-
dīnām A (corrected into vahnyādīnām in margine). A reading
daṇḍādīnām for vahnyādīnām is known also to K who says
kvacid daṇḍādīnām iti pāṭhaḥ sa tu ghaṭādīn puro-
dhāya vyākhyeyaḥ || 6 Instead of tadanupakārāt the
text the Tib. translator had before him read apparently tadupakārāt
(de la p'an adogs pai p'yir) || 11 tasmāt BKS: 'smāt
A || 20 ca BST: omitted by A ||

vināśa iti kiṃcin nety āha ¹ sa katham tato bhāvanāśam icchet |
 katham idānim asati vināśe bhāvo naṣṭo nāma | na hy asadvināśā
 naṣṭā ganyante pratyutpannāvasthāyām | na hi yo yenātadvān
 sa tena tathā vyapadiśyate pratiyate vā | yathāśvo viśāṇena | T 345 b 1
 5 na vai vināśo nāsty eva | sa tu nāsti yo bhāvasya bhavati | bhāva
 eva tu kṣaṇasthitidharmā vināśaḥ | tam asya svabhāvam uttara-
 kālam vibhāvayanto vināśo 'sya bhūta iti yathapratīti vyapa-
 diśantīty uktam | na hi bhāvasya kiṃcit kadācid bhavati | sa eva
 kevalam svahetubhyas tathābhūto bhavati | tan na kenacid bha-
 10 vatā sa naṣṭaḥ | kiṃ tarhi | svabhāva evāsyā yena sa naṣṭo nāma |
 katham tarhidānim ahetuko vināśo bhavatīty ucyate |

naśyan bhāvo 'parāpekṣa iti tajjñāpanāya sā |
 avasthā 'hetur uktāsyā bheda^m āropya cetasā || 276 || A 88 b 1

na bhāvo jāto 'parasmān nāśam pratilabhate ¹ tathābhūtasyaiva
 15 svayam jāter ity aparāpekṣadharmāntara^{*}pratiśedhārtham tat-
 svabhāvajñāpanenārthāntaram iva dharmiṇo dharmam cetasā B 33 a 1
 vibhajya tanmātrajijñāsāyām svabhāva eva tathocyate | tad etan
 mandabuddhayaḥ kvacit tathā darśanād ghoṣamātravipralabdhā
 nāśam guṇam tasya ca bhāvam āropya sahetukam ahetukam
 20 vāpratiṣṭhitatattvayā bhāvacintayā 'tmānam ākulayanti |

svato 'pi bhāve 'bhāvasya vikalpaś ced ayam samah |

nanv aparabhāvitve 'pi vināśasya svata eva bhāvasya bhavato
 'yam tattvānyattvavikalpas tulyaḥ | tadā kim arthāntarabhāve
 bhāvo na dṛśyate ¹ anarthāntaratve 'pi tad eva tad bhavati |
 25 tan na kiṃcid asya jātam iti katham vinaṣṭo nāma | nanv atra | T 346 a 1

na tasya kiṃcid bhavati na bhavaty eva kevalam || 277 ||

ity uktam | na hy ayam vināśo 'nyo vā kaścid bhāvasya bhavatīty
 āha | kiṃ tarhi | sa eva bhāvo na bhavatīti | yadi hi kasyacid bhā-
 vaṃ brūyāt ¹ na bhāvo 'nena nivartitaḥ syāt | tathā ca bhāvani-
 30 vṛttau prastutāyām aprastutam evoktam syāt | na hi kasyacid
 bhāvena bhāvo na bhūto nāma | tadā na bhūto yadi svayam na

1 bhāvanāśam all: vināśam A || 2 hy AS: omitted
 by B || 29 na bhāvo BKT: tadā na bhāvo A ||

A 89 a 1

bhavet | na bhavatīti ca prasajyapraṭiṣedha eṣa na paryudāsaḥ |
 * anyathehāpi kasyacid bhāve na praṭiṣedhaparyudāsayo rūpa-
 bhedaḥ syād ubhayatra vidheḥ prādhānyāt | evaṃ cāpraṭiṣedhāt
 kasyacit paryudāso 'pi kvacin na syāt | yadi hi kiṃcid kutaścin
 nivarteta tadā tadvyatireki saṃsprīyeta | tatparyudāsena | tac 5
 ca nāsti | sarvatra nivṛttir bhavatīty ukte kasyacid bhāvasyaiva
 pratīteḥ | tathā cānenārthāntarabhāva evoktaḥ syāt | na tayoh
 parasparaṃ vivekaḥ | aviveke ca na paryudāsaḥ | tad evaṃ vyatire-
 kābhāvād anvayo 'pi na syāt | tasyaikasvabhāvasthīlakṣaṇatvāt |
 tatsthitiś ca tadanyavyatireke satī syāt | sa ca nāstīty apravṛtti- 10
 nivṛttikaṃ jagat syāt | tasmād yasya nāso bhavatīty ucyate sa
 svayam eva na bhavatīty uktaṃ syāt | na vai ghoṣasāmyād viṣa-
 yāntaradr̥ṣṭo vidhiḥ sarvatra yojanām arhati | na hi gardabha iti
 nāmakaraṇād bhāleyadharmā manuṣye 'pi saṃyojyāḥ | tathā na
 caitrasya putro bhavatīty atra dr̥ṣṭo vidhir nāse 'pi virodhāt | 15
 evaṃ cābhīdhāne 'pi prayojanam āveditam eva | ataḥ

T 346 b 1

bhāve hy eṣa vikalpaḥ syād vidher vastvanurodhataḥ |

A 89 b 1

bhāvo 'vaśyaṃ bhavantam apekṣate | sa ca svabhāva eva | niḥ-
 svabhāvasya kvacid vyāpāre samāveśābhāvāt | vyāpāra iti hi
 tathābhūtasvabhāvotpattiḥ | * sā niḥsvabhāvasya katham syāt | 20
 katham idānīm bhavaty abhāvaḥ śaśaviṣāṇam ityādivyavahā-
 raḥ | na vai śaśaviṣāṇam kiṃcid bhavatīty ucyate | api tv evam
 asya na bhavatīti bhāvapraṭiṣedha eva kriyate | api ca | vyava-
 hartāra eva etad evaṃ vyāpāravād iva samāropyādarśayanti
 prakaraṇena kenacit | na tu tat tathā | sarvārthavivecanam hi 25
 tatra tattvaṃ na kasyacit samāveśaḥ | na khalv evaṃ vināso va-
 stuni tadbhāvāt | asāv api yadi vaktṛbhīr evaṃ khyāpyate ' na
 tu svayaṃ tathā ' tadā na kiṃcid bhavatītiṣṭam eva | tasmāt sva-

1 tadā na bhūto yadi svayaṃ na bhavet BKS: sva-
 yaṃ na bhūto nāma bhavet A: yadā svayaṃ na bhavet
 tadā naṣṭaḥ T || 2 The word anyathā is not represented in the
 Tib. version || 4 kutaścin AKT: omitted by BS || 6 bhāva-
 syaiva BKS: bhāvasya AT || 7 tathā ca AK: ca omitted by
 BT || 16 ataḥ all: omitted by A || 19 vyāpāre all: vyāpā-
 ra° A || 28 tadā na kiṃcid bhavatītiṣṭam eva AB
 (which omits kiṃcid and reads etat for eva) K: the Tib. translator
 seems to have had before him aniṣṭam eva for iṣṭam eva ||

D h a r m a k ī r t i ' s P r a m ā ṇ a v ā r t t i k a m , e t c .

- yaṃ bhavan svabhāvo vikalpadvayaṃ nātivartate tattvam anya-
 ttvam iti | atattvam eva svabhāvasyānyattvam | na hi rūparasayor
 apy anyad eva parasparam anyattvam | svabhāvāpratibandho
 'nyattvam iti cet | ko 'yaṃ pratibandho nāma yena sa ca na
 5 syāt | nānyasvabhāvaś ca | janmeti cet | sarvakāraṇānāṃ para-
 sparam avācyatā syāt | tathā ca sarvaḥ sarvasya kathameid upayo-
 gīti na kaścit kutaścid anyañ syāt | evaṃ cāvācyatety api kāryakā-
 raṇabhāva eva śabdāntareṇoktaḥ syāt | nārthabhedah | svabhāvāna-
 nugamaṇam tv anyattvaṃ brūmaḥ | sa ca svabhāvavatām para- T 347 a 1
 10 sparam asty eva ity anyattvam eva | na ca tajjanmalakṣaṇāt
 svabhāvāpratibandhād anyañ pratibandho nāma | anāya*ttasya A 90 a 1
 vyabhiṇvirodhāt | tato dharmabhedāc cānyattvam | jñānakṛ-
 taḥ pratibandha iti cet | syād etat | yatpratipattināntariyakam
 yajjñānam tadgatau *niyamena tatpratibhāsanāt tad atadrūpam B 33 b 1
 15 apy avācyam iti | na | tasya niḥsvabhāvavattvāt svayam | sa eva hi
 tasya svabhāvo yaḥ pratibhāti | svabhāvavattve 'sya tadvat prati-
 bhāsaprasaṅgāt | apratibhāsamānasya ca dṛśyasyābhāvāt | adṛśya-
 tve 'pi na tadrūpam jñānam iti kasya kimāyattā pratipattiḥ | na
 ca yad yadāyattapratitīkam tasya svabhāvāpratibhāsa eva na-
 20 śyati | prakāśāyattapratitīnām iva nīlādīnām | kā vā tasya pra-
 tyāsattiḥ | tatra yat tasminn anātmarūpe pratiyamāne sa svayaṃ
 pratyupatiṣṭhate | atiprasaṅgo hy evaṃ syāt | pratiyamānasya
 tadupādānateti cet | ko 'yam upādānārthaḥ | na kāryakāraṇa-
 bhāvo 'nabhyupagamāt | abhyupagame vā na kāryakāraṇe 'nyo-
 25 nyapratītipratyupasthāpane | pratīter eva tannāntariyakatā
 pratyāsattir iti cet | nanu saivāsati pratibandhe na yuktety ucyate |

14 The Tib. translator had apparently in his text *tattadrūpam* for
tadataadrūpam || 16 *svabhāvavattve* A (later on corrected
 in margine by a secunda manus into *arūpādisvabhāvavattve*, which
 is apparently the reading commented on by K), followed by the Tib. trans-
 lator who renders this expression by *rañ bžin dan ldan pa nīd*
yin na: svabhāvavattve B: *atatsvabhāvavattve* S. The lectio
arūpādisvabhāvavattve, which, as the sense is concerned, is equally
 good, looks like an explicative reading of the more difficult *svabhāva-*
vattve || 21 *anātmarūpe* all: *anāyattarūpe* A || 22 *ca*
 A: omitted by BST || 24 *kāryakāraṇe* all: *kāryakāraṇe ni-*
yamena B || 26 The Tib. translator had apparently in his text *nāyu-*
ktā instead of *na yuktā* ||

A 90 b 1 nākāryakāraṇayoḥ kaścit pratibandha iti cōktaṃ | yatpratipa-
T 347 b 1 ttināntarīyakam yajjñānam ity api tājñāne sati syāt | na hi yo
vijñāne svarūpenāsvarūpāsamsargeṇa na pratibhāsate tasya ki-
mci jñānam | tadabhāvān na sidhyati avācyatālakṣaṇam artha-
rūpasya | tad bhavatā vastutas tattvānyattvabhājā bhavitavyam | 5
yasya tu vināśyato bhāvasya na kiṃcid bhavati | tena

na bhāvo bhavatīty uktam abhāvo bhavatīty api || 278 ||

yad apy ayaṃ bhāvasyābhavo bhavatīty āha | tad api bhāvo
na bhavatīty evoktaṃ bhavati | evaṃ hi sa nivartito bhavati |
pratiśedhe vidher asaṃbhavāt | tata evāśya vināśe na kaścid dhe- 10
tuḥ | tathā hi |

apekṣyeta paraḥ kāryaṃ yadi vidyeta kiṃcana |
yad akiṃcitkaraṃ vastu kiṃ kenacid apekṣyate || 279 ||

sati hi kārye kāraṃ bhavati | na ca naśyato bhāvasya kiṃcit
kāryaṃ ity uktam | tasmād yo nāma nāśahetuḥ sa bhāve na 15
kiṃcit karotīty akiṃcitkaro nāpekṣaṇīyaḥ | tat katham idā-
nīm anutpannātīśayas tadavastha eva bhāvo naśto nāma |
nanv atīśayotpattāv api sa eva tasya atīśaya utpanna iti katham
sa naśto nāma | tena nāyaṃ tadavastho naśto nāma | yena svayaṃ
na bhavati tena naśtaḥ | nārthāntarotpādād ity uktam | na hy 20
atīśayotpattiyā svayaṃ na bhūto nāma | abhāvasya sarvātīśayo-
pākhyānivṛttyā sarvabhāvadharmavivekalakṣaṇatvāt | bhāvasya
cotpattisamāveśalakṣaṇatvāt | tasmān nābhāve kasyacid bhāvo-
pakṣepo 'nyasya |

A 91 a 1 etenā*hetukatve 'pi hy abhūtvā nāśabhāvataḥ | 25
sattānāśitvadoṣasya pratyākhyātam prasañjanam || 280 ||

yo 'pi manyate 'hetuke 'pi vināśe 'bhūtvā 'sya bhāvat sattā'ni-

3 svarūpenāsvarūpāsamsargeṇa BKT [where the word
svarūpeṇa is however not represented]: svarūpenānyarūpāsam-
sargeṇa A: svarūpāsamsargini S || pratibhāsate AK:
bhāsate BS || 13 yad all: tad A || 21 na bhūto AK:
abhūto B ||

tyatvaṃ ca durnivāraṃ | abhūtvā bhavann ahetuko bhavatīty api T 348 a 1
viruddham iti | so 'py anenaiva pratyākhyātaḥ | kasyacid bhāvāna-
bhyupagamāt |

yathā keṣāmcid eveṣṭaḥ pratigho janminām tathā |
5 nāśaḥ svabhāvo bhāvānām nānutpattimatām yadi || 281 ||

athāpi syād | bhavatu nāma svabhāva eṣa bhāvānām ya ime kṣa-
nasthitidharmāṇaḥ | sa tūtpattimatām eva bhaviṣyati | na hi sva-
bhāva iti sarvaḥ sarvasya svabhāvo bhavati pratighātmatāvat |
satyam etat | tathāpi |

10 svabhāvaniyamād dhetoḥ svabhāvaniyamaḥ phale |
nānitye rūpabhedo 'sti bhedakānām abhāvataḥ || 282 ||

na vai pratigho 'nyo vā svabhāvo 'kasmāt pratinियamavān | yā-
dr̥śī tu svahetoḥ śaktisthitis tādṛśaṃ phalaṃ bhavatīti hetusva-
bhāvaniyamāt phalasvabhāvaniyamaḥ | ākasmikatve 'py asyokto
15 doṣaḥ | pratighātātmatāhetusvabhāvapratinियamavan na naśva-
rajananapratinियatasvabhāvaṃ bhāvaṃ paśyāmaḥ | yena tajja-
nmā tathā syān nānyaḥ | sarvākārajanmanām vināśadarśanāt |
nanv idam apy anīśceyam eva sarvākārajanmāno naśyantīti |
tāsā* m anihīśeṣadarśanāt | vicitraśaktayo hi sāmagryo dṛśyante |

20 tatra kācit syād api yā 'naśvarātmānaṃ janayet | na | jñeyā-
dhikārāt | ye kadācit kvacit kenacij jñātāḥ santo na jñāyante |
teṣāṃ sattānubandhī nāśa iti brūmaḥ | ta eva kṛtakā anityāḥ
sādhyante | na hy ayaṃ sambhavo 'sti yat te jñānajanana-
svabhāvāḥ punar anaṣṭā na janayeyur apekṣera* n vā param |
25 tajjananasvabhāvasya niṣpatteḥ | na ca teṣv anapekṣeṣu kasyacit
kadācit kiṃcij jñānaṃ nivarteta | na caivaṃbhūtaṃ kiṃcid asti |
sarvasya kenacit kadācit jñānāt | jñānamātrārthakriyāyām apy

A 91 b 1

T 348 b 1

B 34 a 1

6 The word nāśa is not represented in the Tib. version || 15 The word doṣaḥ is not represented in the Tib. version || 16 The word pratinियata is not represented in the Tib. version and the negation na is wanting in Derge's edition || 21 The words jñātāḥ santo are not represented in the Tib. version || 22 sattānubandhī AST (sattvā° for sattā° B): the reading of K, samtānānubandhī, is perhaps a scribal error || 23 The word jñāna is not represented in the Tib. version ||

asāmarthyē vastv eva na syāt | tathā hi tallakṣaṇam vastv iti
vakṣyāmaḥ | tasya ca vināśavyabhicārāt sa sattānubandhī |

pratyākhyeyā 'ta evaiṣām sambandhasyāpi nityatā |

ata eva yathoktād vastumātrānubandhād vināśasya śabdavat
sambandhanityatāpi pratyākhyeyā | yā ca śabdaśaktir yogyatā- 5
khyā 'rthapratipattyāśrayo jaiminīyair varṇyate ' sārthāntaram
eva na bhavati | tathā hi | yogyateti rūpātīśaya eva bhāvānām ity
āveditaṃ prāk | astu vārthāntaram | tathāpi

sambandhadoṣaiḥ prāguktaiḥ śabdaśaktiś ca dūṣitā || 283 ||

ukto hi sambandhārthāntaravāde 'nekaprakāro doṣaḥ | tenaiva 10
A 92 missing sā śabdaśaktir dūṣiteti na punar ucyate | * api ca |

nāpauruṣeyam ity eva yathārthajñānasādhanam |
dr̥ṣṭo 'nyathāpi vahnyādir aduṣṭaḥ puruṣāgasā || 284 ||

bhavantu nāmāpauruṣeyā vaidikāḥ śabdāḥ ' tathāpi sambhāvyam
evaiṣām ayathārthajñāna hetutvam | na hi puruṣadoṣopadhānād 15
evārtheṣu jñānavibhramāḥ | tadrahitānām api pradīpādīnām nīlo-
tpalādiṣu vitathajñānanajanāt | tad ime śabdāḥ saṃskāranirape-
kṣāḥ prakṛtyā cārtheṣu pratibhāna hetavaḥ syuḥ | svabhāvavi-
śeṣād vahnyādivat | vitathavyaktayaś ca niyamenaiḥ niya-
makāraṇābhāvād ayuktam iti cet | avitathavyaktiniyame kiṃ 20
kāraṇam | tasmād yathārthavyaktiniyamavat prakṛtyā 'yathā-
rthavyaktiniyamāḥ kiṃ na kalpyate | athavā vahnyādivad evār-
theṣūbhayajñāna hetutvam syāt | na hy apauruṣeyā api vahnyā-
daya ekaṭra yathārthajñāna hetavo 'pi sarvatra tathā bhavanti |
tathā śabdānām apy apauruṣeyatve 'py ubhayam syād iti | bha- 25
vatu vahnyādinām kṛtakatvād yathāpratyayam anyatrānyathā-
tvam ' na punar nityeṣu śabdeṣv etad asti | nanv evaṃvidho 'nya-
trāpy asty eva dharmas teṣām api saṃketabalād anyathāvr̥tteḥ
kāryajananasvabhāvavasthitau caiṣām samayāder apekṣaṇīyasyā-

4 °nubandhāt ST: °nubandhitvāt B || 18 prati-
bhāna° ST: (slob pa) pratibhāsa° B || 19 After vahnyā-
divat B adds hi || 22 °vyaktiniyamāḥ KST: °prakṛti-
niyamāḥ B ||

bhāvāt | tataḥ pratitir artheṣu sarvasya sarvadā syāt | na cāsti
tasmān na śabdāḥ sthitasvabhāvā iti | api ca |

na jñānahetutaiva syāt tasminn akṛtake mate |
nityebhyo' vastusāmarthyān na hi janmāsti kasyacit || 285 ||

- 5 yady akṛtakaḥ śabdo na tasmād artheṣu pratitir eva syāt | pra-
tītijanmetarakālayos tulyarūpasya pratītijanmani sāmārthya-
saṃbhāvanā'yogāt | evaṃ ayaṃ janako naivam iti vivecanīyasya
rūpabhedasyābhāvāt | na yādṛśo 'syājanakas tādrśa eva janako
yuktah | anyāpekṣāpi niṣiddhaiva | tasmān na nityānām kvacid T 349 b 1
10 vijñānajananasāmarthyam | kadācid ajanane nityam ajananapra-
saṅgāt | kāryasātatyādarśanāc ca na te kathamcit kartāra ity
uktaprāyam | yā apy etā nityābhimāteṣv ākāśādiṣu pratipattayas
tā api na tatsvabhāvabhāvinyaḥ | tathā hi |

vikalpavāsanodbhūtāḥ samāropitagocarāḥ |

- 15 jāyante buddhayas tatra kevalam nārthagocarāḥ || 286 ||

svalakṣaṇaviśayaḥ hi buddhir niyamena tadyogyatopasthāpanā-
nuvidhāyiniṭi tasmin saty asyāḥ kāraṇe yogye sā bhavaty eva |
tad yadi nityānām padārthānām svalakṣaṇe kasyacit jñānam syāt '
sarvasya sarvadā syāt | kāryaviśeṣā hi vyaktayaḥ kathamcit
20 kvacid upayujyamānās tadupajananayogyātīśayapratilambhahe-
tum vastuviśeṣam apekṣanta iti yuktam | tathā 'kāryaviśeṣo nityo
bhāvah kenacid gr̥hyamānas tatkāraṇāpekṣo yadi grahaṇam asya
janayet ' yuktam yat tenaiva gr̥hyeta | tac ca * sthitasvabhāva- A 93 a 1
tvān na saṃbhavatīti | sarveṇa samam gr̥hyeta na vā kenacid iti B 34 b 1
25 san kenacid dr̥ṣṭo na nityaḥ kaścid atīndriyaḥ syāt | na caitad asti |
tasmād arthasāmarthyānapekṣāḥ samāropitagocarā āntaram evo-
pādānam vikalpavāsanāprabodham āśritya bāhyārthaśūnyā bhrā-
ntaya evākāśādiṣu sarvasya saṃbhavantīti | tasmān nāparāvṛtti-

2 śabdāḥ sthitasvabhāvā all: śabdāḥ sthitaḥ sva-
bhāvaḥ B || 16 °pasthāpanā°: AB: °pasthānā° KS ||
21 vastuviśeṣam all: vastum B || The text the Tib. translator
had before him had apparently ayuktam || 23 yat all: tat B ||
24 °svabhāvatvān all: °bhāvatvān A || 28 saṃbhava-
nti AS: bhavanti BK ||

T 350 a 1 dharmāṇaḥ śabdāḥ | tattve vā kuta etad avitathārthapratītaya
 eveti | na hy agnir himasya bheṣajam ityādiṣu śītapratighāta-
 sāmāthyam lokaprasiddham agneḥ khyāpyata iti sarvaṃ tathā
 bhavati | lokasya svecchākṛtasamketānuvyavahārāt kim ayaṃ
 lokaḥ svasamketam anuvidadhad evaṃ pratyeti ¹ āhosvic chabda- 5
 svabhāvasthiter iti samdehaḥ | lokeccchayāpi parāvartyamānāḥ
 śabdāḥ punar anyatrānyathā drśyanta iti lokaprasiddhyanuvidhāne
 'pi sambhavaty eṣāṃ anyathābhāvaḥ | tasmāt kasyacid avai-pari-
 tyadarśane 'pi sarveṣāṃ tathābhāvo na sidhyati | akṛtakasva-
 bhāvatve 'pi hy eṣāṃ kaścin mithyārthanīyato 'pi syād iti sva- 10
 bhāvāparijñānāt sarvatra samśayaḥ syāt |

mithyātvam kṛtakeṣv eva dr̥ṣṭam ity akṛtaṃ vacaḥ |
 satyārtham vyatirekasya virodhivyāpanād yadi || 287 ||

A 93 b 1 atha yan mithyārtham vacanam tad akhilam kṛtakam iti hetuvya-
 tirekeṇa sādhyavyatirekasya * vyāpter anyatrāsambhavād akr- 15
 takam satyārtham iti syād vināpy anvayena | yo hi yenāvvyāptas
 tatra tadvyatirekaḥ śaṅkyeta | na ca viruddhāyor ekaṭra sam-
 bhavo 'sti | asambhave ca vijātīyasya gatyantarābhāvād iṣṭārthasi-
 ddhes tatsādhanatvāc ca lūṅgasya vyartham anvayadarśanam
 vyatirekamātreṇaiva siddher iti | satyam etat ¹ yadi vipakṣāyor 20
 vyāpyavyāpakabhāvaḥ sidhyet | sa tu na siddhaḥ | yasmāt

T 350 b 1 hetāv asambhave 'nukte bhāvas tasyāpi śaṅkyate |
 viruddhānām padārthānām api vyāpakadarśanāt || 288 ||

yadi hetoḥ sādhyavipakṣe 'bhāvaḥ sidhyet tadā sādhyavyati-
 rekam hetuvyatireko vyāpnuyāt | na ca tatra tasyāsambhave 25
 pramāṇam paśyāmaḥ | na cāviruddhavidhiḥ pratiṣedhasādhano
 yuktaḥ | atiprasaṅgāt | na caikatra dr̥ṣṭasyānyatrāsambhava
 eva pṛthag viruddhasahabhāvinām api darśanāt | anityatvavat
 prayatnānantariyaketarāyor | na ca tathāvidhasyādarśanād asa-
 ttvam eva | yasmāt | 30

9 akṛtakao all: akṛtao A || 10 'pi BS: omitted by AK ||
 20 Before vipakṣāyor the Tib. version adds gtan ts'igs bsgrub
 par bya bai, i.e., hetoḥ sādhyao || 24 hi A: omitted by BKS ||

nāsattāsiddhir ity uktam sarvato 'nupalambhanāt |
asiddhāyām asattāyām samdigdhā vyatirekitā || 289 ||

- na hy ayaṃ puruṣamātrakaḥ sarvaṃ draṣṭuṃ samartho yenāsyā
darśananivṛttyā na tathā syāt | yasya hi jñānaṃ jñeyasattām
5 na vyabhicarati ' sa evaṃ bruvāṇaḥ śobhetādarśanān nāstīti |
tad ime svabhāvadeśakālaviprakarṣeṇa santo 'py a*nupalak- A 94 a 1
ṣyāḥ syuḥ | tathā hi | ko 'tyantaparokṣe 'rthe samvādanam itarad
vā sarvadarśi vacanasyākṛtakasyetarasya vā vibhāvayitum sa-
marthaḥ | pratipāditam caitat ' kvacit tathā dṛṣṭānām apy arthā-
10 nām punaḥ kathamcid anyathābhāvaḥ ' yathā kvacid deśe ma-
dhurāṇi nimbaphalāni saṃskāraviśeṣad āmalakīphalāni ca ' na
cedānim ataddarśinā tāni pratikṣeptavyāny eveti | tasmād akṛta-
kam ca syād syān mithyārthaṃ ceti na virodhaṃ paśyāmaḥ | na
hīyam anupalabdhir adṛśyātmasv abhāvasādhikety uktam | tena
15 yat kimcin mithyārthaṃ tat sarvaṃ pauruṣeyam ity anīścayād T 351 a 1
avyāptiḥ | tathā hi |

anvayo vyatireko vā sattvaṃ vā sādhyadharmini |
tanniścayaphalair jñānaiḥ sidhyanti yadi sādhanam || 290 ||

- tathā coktam | ya eva tūbhayaniścita-vācī sa sādhanam ' dūṣaṇam
20 vā ' nānyataraprasiddhasamdigdhavācī ' punaḥ sādhanāpekṣatvād
iti | ko hy adṛṣṭavirodhasya sambhavaṃ pratyācakṣīta | tad ayaṃ
vyatirekaḥ saṃśayād asādhanam | a*pi ca |

B 35 a 1

yatra sādhyavipakṣasya varṇyate vyatirekitā |
sa evāsyā sapakṣaḥ syāt sarvo hetur ato 'nvayī || 291 ||

6 ime all: omitted by B || 7 anupalakṣyāḥ all: alak-
ṣyāḥ B || 8 akṛtakasya all: kṛtakasya A || 14 adṛśy-
ātmasv abhāvasādhikā B: adṛśyātmasu sādhikā AT (the
negation is omitted in T) || 19 The words ya eva tūbhayaniścita-
vācī, etc., are a quotation from the *Nyāyamukham*. The Chinese transla-
tion runs as follows (Taishō Issaikyō, vol. XXXII, n. 1628, p. 1, 2, ll. 25-27)
唯有共許決定言詞說名能立或名能破非互
不成猶豫言詞復待成故 (cf. Tucci, *op. cit.*, p. 15). This
same quotation is to be found above too, p. 13, l. 17 ||

- yat kiṃcin mithyārthaṃ tat sarvaṃ pauraṣeyam iti hetuvipakṣeṇa
sādhya vipakṣasya vyāptis tadabhāve 'bhāvasiddhau syāt | tadabhā-
ve bhavatas tena vyāptyayogāt | yaiva ca vijātiyayor vyāvṛttisid-
dhiḥ saivā*nvayasthitir vipakṣavyavacchedalakṣaṇatvāt sādhya-
sya | pratiśedhadvayāc ca vidhisiddhir iti kā 'nanvayāvyatirekavy-
āptisiddhiḥ | tan na kaścid dhetur ananvayo nāma | ekavyavacche-
dasya tadvijātiyasiddhināntariyakatvāt | anityanirātmatādivyavac-
chede 'pi tathā syāt | na | vyatirekavyavacchedasya bhāvarūpatvāt |
na bhāvarūpavyavacchede bhāvānuṣaṅgaḥ | abhāvavyavacchedas
tu niyamena bhāvopasthāpanaḥ | bhāvābhāvayor anyonyavive-
karūpatvāt | abhāvarūpas tu vyatirekaḥ | sa ca vyatiricyamāno
bhāvam upasthāpayati | naivaṃ nairātmyādayaḥ | svabhāvavi-
śeṣāt | kriyābhogādhiṣṭhānāsvatantro hy ātmā nirātmā | tatsvā-
tantryalakṣaṇatvād ātmanaḥ | tad rūpaṃ nairātmyaṃ nātmanivṛtti-
mātram | anyathā nirupākhye kṛtakatvādyayogān na tato nairā-
tmyasiddhiḥ syāt | ātmavyavacchedena nirātmano bhāvasya pa-
rāmarśād adōṣa iti cet | paryudāseṇa vastusaṃsparśād tad eva
vasturūpaṃ nairātmyam āyātam | yasyāpi nābhāvarūpo vyati-
rekas tasya bhāvarūpavyavacchede na bhāvasiddhiḥ syād iti
nānvayānuṣaṅgaḥ | tathā 'nairātmye 'pi na bhāvasiddhiḥ | yathā
nedam nirātmakaṃ jīvaccharīraṃ prāṇādimattvād iti vipakṣayor
vyāpyavyāpakabhāvacintāyām aprāṇādimattva eva nairātmya-
ṃ dṛṣṭam | tadabhāve ca nāstīti sva*yaṃ na bhavad api prāṇā-
dīnāṃ nātmani siddhim upasthāpayati | tathā sādhye 'pi prāṇā-
dibhir vyudasyamānaṃ syāt kevalam | nairātmye 'bhāvāt prā-
ṇādayas tannirasanā nātmopasthāpanaḥ | tatra bhāvāsiddheḥ |
na ca nairātmyanivṛttyā'tmasiddhiḥ syāt | vipakṣavyatirekada-
rśane 'pi prasaṅgāt | tan na viparyayavyāptir vyatirekāśiddhau |
tatsiddhir eva cānvayasiddhiḥ | asiddhau vā tadvyatirekanivṛtti-
siddhāv api tadasiddhir iti sādhye 'pi prasaṅgaḥ | tan nānanvayā
vyatirekavyāptiḥ | mithyārthatāyās tu pauraṣeyatvena vyāptyā

3 tadabhāve BKT: wanting both in A and S || 7 According to
the division accepted in the Tib. version, after 'nāntariyakatvāt
begins the tenth chapter (b a m p o b c u p a) || 20 'nairātmye
ABK: the negation is wanting both in S and T || 28 Before prasa-
ṅgāt the Tib. translator adds m t' u n p a i p' y o g s l a y a n i.e.,
vipakṣe 'pi ||

D h a r m a k ī r t i ' s P r a m ā ṇ a v ā r t t i k a m , e t c .

- 'pauruṣeyān nivṛttāv api na satyārthatvam | prakārāntarasam-
bhavāt | dvairāśye tu śabdānām etat syād ekanivṛttau gatyanta-
rābhāvāt | te tv anarthakā api syur iti neṣṭasiddhiḥ | arthapratīter
nānarthakā iti cet | eṣa puruṣavyāpārah syāt | arthāntaravikalpa-
5 vat | yathā 'tadarthatve 'pi bharatorvaśyādicaritādikam artham
anye 'nyathā vyācakṣate | tadanusāreṇa ca keṣāmcit pratītiḥ |
tathāyam anarthakeṣv arthavikalpaḥ puruṣakṛtaḥ ' na tu śabda-
svabhāvakṛtaḥ ' puruṣopadeśāpekṣaṇāt ' arthāntaravad eva |
na hi prakṛtyā prakāśanās tam apekṣante vahnyādayaḥ | pu-
10 ruṣas tu svasamayavyāpāram ācakṣāṇa upadiśatīti nyāyyam |
puruṣasamitanisargasiddhayor upadeśāpekṣaṇāviśeṣād anyaviśeṣā-
bhāvāc caiko naisargiko 'nya*s tu pauruṣeya iti duravasānam | asti A 95 b 1
viśeṣaḥ pramāṇasaṃvāda iti cet | etad uttaratra niṣetsyāmaḥ ' nāsty
atyantaparoḁṣe 'rthe pramāṇāntaravṛttir iti | samānadharmiṇor
15 arthayoḥ pramāṇasaṃvādamātraviśeṣād ekatrāpauruṣeyatve bahu-
taram idānīm apauruṣeyam | santi puruṣakṛtāny api vākyāni kā-
nicid evaṃvidhānīti teṣv api prasaṅgaḥ | tadvad eṣām apy abhi-
matārthavattā pauruṣeyi ca syāt pramāṇānurodhinī ca | api
cedaṃ mantrā apauruṣeyāś ceti vyāhatam paśyāmaḥ | tathā*hi | B 35 b 1
- 20 samayatve hi mantrāṇām kasyacit kāryasāadhanam |
yuktam | yady ete mantrāḥ kasyacit samayo yathā matpraṇītam
etat abhimatārthopanibandhanam vākyam evaṃ niyuñjānam
anenārthena yojayāmīti parārthaparātānurodhenānyato vā ku-
taścid dhetoḥ kṛtaḥ syāt ' tadā mantraprayogāt kadācit artha-
25 niṣpattir yuktā ' kavisamayād iva pāṭhakānām |
athāpi bhāvaśaktiḥ syād anyatrāpy aviśeṣataḥ || 292 ||
na vai puruṣasamayān mantrebhya 'rthasiddhiḥ | kiṃ tarhi | bhā-
vasvabhāva eṣa yad ime kathamecin niyuktāḥ phaladāḥ | tat tarhi

11 upadeśāpekṣaṇāviśeṣāt BKT: upadeśāpekṣaṇāvi-
śeṣāt A: upadeśāpekṣaṇāt S || 14 Cp. below, stanza 314 ||
23 anenārthena yojayāmi KS: anenārthena saṃyoja-
yāmi A: anena yojayāmi B || 24 kṛtaḥ AKT: kṛtāḥ B:
wanting in S || 28 yad ime kathamecin AB: yadi na kva-
cit S (the negation is found in K also, where is no doubt due to some cle-
rical error) ||

rūpaṃ varṇānāṃ sarvatrāviśiṣṭaṃ iti yathākathamecit prayuk-
tād api phalaṃ syāt | varṇā eva hi mantro nānyat kiṃcit | tatkramo
mantra iti cet |

A 96 missing kramasyārthāntaratvaṃ ca pūrvam eva nirākṛ*taṃ |

na varṇavyatirikto 'nyaḥ krama iti niveditaṃ etat | avyatireke 5
ca varṇā eva mantras | te cāviśiṣṭāḥ sarvatreti sarvadā phala-
dāḥ syuḥ | upaplavas tv alpīyaso 'pi kramasya bhraṃśād dṛṣṭaḥ |
T 353 a 1 kasyacid anuṣṭhānād devatāsaṃnidher asākalyena virādhanaḥ
ca | sarvabhraṃśe tu kasyacid eva samayasyānanuṣṭhānād asa-
ṃnidher nārthānarthau | kiṃ ca kramasyārthāntaratve 'narthā- 10
ntaratve vā varṇātmanas tatkrāmātmano vā mantrasyārthahetor
akṛtakatvān nityasya nityaṃ saṃnidhānam iti

nityaṃ tadarthasiddhiḥ syād

yato hi bhāvaśakteḥ phalotpattiḥ sā 'vikaleti na phalavaika-
lyam syāt | na hi kāraṇasākalye kāryavaikalyaṃ yuktaṃ | ta- 15
syākāraṇatvaprasaṅgāt | na kevalān mantraprayogād iṣṭasiddhis
tasya vidhānāpekṣatvād iti cet |

asāmarthyam apekṣaṇe || 293 ||

yadi mantrā vidhānād anyato vā kaṃcit svabhāvātīśayam āsā-
dayeyuḥ 'sa tatra samartho 'pekṣyaḥ syāt | na ca nityeṣv etad 20
astīty uktam | tat kim ayam asamartho apekṣyata ity anapek-
ṣāḥ sadā kuryur na vā kadācid anatiśayāt |

sarvasya sādhanam te syur bhāvaśaktir yadīdṛśī |
prayoktr̥bhedaḥpekṣā ca nāsaṃskāryasya yujyate || 294 ||

yadi bhāvaśaktyaiva mantrāḥ siddhipradā na te kaṃcit pariha- 25
reyur yajamānam anyam vā | na hy anyam prati svabhāvo 'ta-
dbhāvo bhavati | tasya tenānapakarsaṇād anyena cānutkarṣa-

7 sarvadā phaladāḥ syuḥ ST: sarvadā syuḥ B: sar-
vathā phaladāḥ syuḥ K, who comments on sarvathā ya-
thākathamecit prayuktāḥ. Equally good || 11 'narthān-
taratve KST: omitted by B ||

ṇāt | kenacit saha kāryakāraṇabhāvāyogāt | pratyāsattivipra-
karṣābhāvāt | ata evāsyāsaṃskāryatvāt prayoktāpi nāsti | atah
prayoktā phalam aśnuvīta |

T 353 b 1

saṃskāryasyāpi bhāvasya vastubhedo hi bhedakah |
5 prayoktṛbhedān niyamaḥ śaktau na samaye bhavet || 295 ||

ādheyaviśeṣā hy anityā bhāvāḥ | taddhetoh svabhāvabhede tataḥ
samāsāditātīśayatvād anyatrānyathā syuḥ | nābhede | kāraṇāvi-
śeṣe kāryāviśeṣāt | viśeṣe tasyāhetukatvaprasaṅgād ity ukta-
prāyam | tad ime mantrāḥ svabhāvātīśayāt phaladāyinaḥ kā-
10 ryā api na śūdrādiprayoge 'py anyathā syuḥ | śūdraviprābhīdhā-
nayoḥ puruṣayoḥ svabhāvābhedaḥ | na hi puruṣecchānuvidhāyino
nāmavyavahārabhedāt svabhāvabhedaṇubandhinām arthānām a-
nyathātvam asti | taylor jātibheda iti cet | sa khalv ākṛtiguṇaśakti-
bhede dṛṣṭo gavāśvavat | anupadeśaṃ cainaṃ lokaḥ pratipadyate |
15 na tadvad anayoḥ kaṃcid api guṇaṃ viniyataṃ paśyāmaḥ | apa-
śyantaś ca kathaṃ bhedaṃ pratipadyemahi | yo 'py ayaṃ nā-
mabhedānvayo loke pratitibhedaḥ so 'saty api jātibhede vyāpā-
raviśeṣānuṣṭhānād anvayāc cā syād vaidyavanigvyapadeśādivat |
tad ime 'viśiṣṭena prayuḥyamānā mantrās ta*to 'viśiṣṭam eva A 97 a 1
20 svabhāvam āśādayanti | tenāviśeṣeṇaiva phaladāḥ syuḥ | yadā
tu samayād ebhyaḥ phalaṃ tadāyam adoṣaḥ | samayakārasya
ruceḥ * phalotpattiniyamāt | svabhāvavṛttayo hi bhāvās ta-
nmukhena prasaṅgam arhanti | na puruṣecchāvṛttayas teśāṃ B 36 a 1
yathākathaṃcid vṛtteḥ | yad api prayoktā phalam aśnuta iti T 354 a 1
25 prayogaṃ samīhitārthayogyasyotpādanaṃ saṃtānapariṇāmanam
vā paśyāmaḥ | tad ubhayaṃ viśeṣajanmani syāt | anyathā |

anādheyaviśeṣānām kiṃ kurvāṇaḥ prayojakaḥ |

yena tataḥ kaścit phalam aśnute 'nyo na |

prayogo yady abhivyaktiḥ sā prāg eva nirākṛtā || 296 ||

1 anutkarṣaṇāt KST: anukarṣaṇāt B || 9 svabhā-
vātīśayāt ST: svabhāvātīśayā B || 14 lokaḥ all: lo-
kam B || 20 tenāviśeṣeṇaiva KST: tenaivāśeṣeṇaiva
A: tena viśeṣeṇa B || 22 hi BS: omitted by A ||

na hi nityānām kācid abhivvyaktir ity uktam | yato 'bhivyañjakah
prayoktā syāt |

vyaktiś ca buddhiḥ sā yasmāt sa phalair yadi yujyate |
syāc chrotuḥ phalasambandho vaktā hi vyaktikāra-

[nam || 297 || 5

na hi śabdasyānyataḥ svarūpapariṇāmo vyaktir nāpy āvaraṇaviga-
manam | kiṃ tu tadviśayā pratītir aśrūyamāṇe 'vyaktavyapade-
śāt | tatra yadi buddhihetur vaktā syāt tat tulyaṃ śrotary apī-
ti so 'pi phalaṃ vaktrvad aśnuvīta | na hi vaktuḥ kaścid anyas
tadbhāvo 'nyatra tadbuddhihetutvāt | paropādhibuddhiḥ śrotur 10
na vaktur iti viśeṣa iti cet | kaḥ punar upayogo vaktuḥ śrotari
yenopādhir iṣyate | tataḥ śabdaśru*tir iti cet | nanu tad evedaṃ
paryanuyujyate kathaṃ tata iti | asaṃbandhāt | viśayopanaya-
nād ayam asya śrāvakaḥ syāt | tac ca na śakyam | tasya katha-
mācid apy aparīṇāmāt | indriyasamskārādayo 'py uktāḥ | mām 15
śrāvayaty ahaṃ śrāvayāmīti tayoḥ pratyayād vaktrśrotirbheda
iti cet | anupakāryopakārakād bhrāntimātrāt tadbhāve 'tipra-
saṅgo 'nyatrāpi bhrāntyā pratyayadarśanāt | sarvathopakārā-
bhāve ca tathā pratyayo na yuktaḥ | sarveṣāṃ parasparam evaṃ
prasaṅgāt | bhrāntir api kutaścid upakāre sati kayācit pratyā- 20
sattyā 'nyatra bhavati | sāpy atyantānupakāre na syāt | tasmād
vaktrśrotor vyaktihetutve 'viśeṣāt tulyaḥ phalasambandhaḥ
syāt | api ca |

anabhivvyaktaśabdānām karanāṇām prayojanam |
manojapo vā vyarthaḥ syāc chabdo hi śrotragocaraḥ || 298 || 25

śrotragrahaṇalakṣaṇaḥ śabdaḥ | tadatikrame 'tiprasaṅgāt | nanv
evaṃ sāmānye 'pi prasaṅgaḥ | na brūmaḥ śabda eveti | śabdas tv
avaśyaṃ tallakṣaṇas tasya lakṣaṇāntarābhāvāt | tatra yadi
śabdātmanām mantrāṇām vyaktihetuḥ prayoktā anabhivvyakta-

6 svarūpapariṇāmo all: śabdasvarūpapariṇāmo A ||
9 kaścid BKT: kasyacid A || 14 For the sake of clearness,
tasya has been rendered by rtag pa, i.e., nityasya, in the Tib.
version ||

D h a r m a k ī r t i ' s P r a m ā ṇ a v ā r t t i k a m , e t c .

śrutiviṣayāṇām karaṇānām prayoktā jāpī na mantraphalena
yuḥyate nāpi manasā japan | na hi tadā śrotreṇa kaṃcid arthaṃ
vibhāvayāmaḥ | na cāśabdātmā mantraḥ |

pāramparyeṇa tajjativāt tadvyaktiḥ sāpi cen matiḥ |

- 5 na hi manasā dhyāya*to 'pi mantrābhāsā buddhiḥ śabdaśravaṇād
ṛte | tataḥ śabdaprabhavāt sāpi śabdavyaktir eva | anavasthai-
vaṃ syāt | śabdārthavikalpānām api paramparayā prasūtir astīti |

A 98-101
missing

te

T 355 a 1

api

- 10 tathā syus tadarthā ced asiddhaṃ kalpanānvayāt || 299 ||

na brūmaḥ sarvā śabdaprabhavā buddhis tadvyaktir iti | yā tu
tadviṣayā sā tasya vyaktir iti | manovikalpasya tadviṣayatvam
asiddham | na hi svalakṣaṇe vikalpānām vṛttir iti nivedayiṣyā-
maḥ | te hi yathāsvam āntarād vikalpavāsanāprabodhād anapekṣi-

- 15 tabāhyārthopanidhaya bhavanti | bāhyāpāyānāgame 'pi bhāvāt |
na hi yo yasya sattopadhānaṃ nāpekṣate sa tasya hetuḥ | ahe-
tuś ca kathaṃ viṣayaḥ | tasmān na manovikalpaḥ śabdavyaktir
yatas tadvān prayoktā syāt | tatprasūtā tadviṣayā buddhis tadvy-

- 20 iti | tajjñāne ca prayoge śabdaḥ puruṣe vyāpriyate | tasya jñāna-
jananāt | na puruṣaḥ śabde | tadātmāny anupakārāt | atha ca
puruṣaḥ śabdānām prayoktety alaṅkiko 'yaṃ vyavahāraḥ |
sarvathā śabdasvabhāvānām mantrāṇām prayogāt phalāvāptau
vyarthaḥ manoḥ japo vikalpasya śabdarūpāsaṃsparśāt |

- 25 svasāmānyasvabhāvānām ekabhāvavivakṣayā |
ukteḥ samayakārāṇām avirodho na vastuni || 300 ||

samayakāras tu svalakṣaṇam indriyaviṣayaṃ sāmānyalakṣaṇam
ca vikalpapratibhāsam yathāvyavahāraṃ saṃvṛtyā saṃkalayya
samayaṃ ārocayet | yathāsamayaṃ cārthaṃ niṣpādayet iti

B 36 b 1

T 355 b 1

18 tadviṣayā all: tadviṣayā ca K || 29 The construction
is difficult. According to K, the sentence yathāsamayaṃ cārthaṃ

na manojapādaḥ | vastusvabhāvāt tu phalāvāptāv atat-
svabhāvasaṃsparśe na syāt | yad uktam na varṇebhyo 'nyā kācid
ānupūrvīti ¹ tatra |

ānupūrvyām asatyām syāt saro rasa iti śrutau |
na kāryabheda iti ced

5

na hi saro rasa ityādipādeṣu kaścid varṇabheda na ca varṇavya-
tiriktam anyad yataḥ kāryabhedaḥ syāt | bhinnām ca tayoh
pratibhām paśyāmaḥ ānupūrvīm eva cātulyām | na ca kāraṇā-
bhede kāryabhedo yuktaḥ | tasmād asti sā bhedavatī yato 'yam
pratitibhedaḥ | satyam

10

asti sā puruṣāśrayā || 301 ||

tathā hi |

yo yadvarṇasamutthānajñānājā jñānato dhvaniḥ |
jāyate tadupādhiḥ sa śrutyā samavasīyate || 302 ||

tajjñānajanitajñānaḥ sa śrutāv apaṭuśrutiḥ |
apekṣya tatsmṛtiṃ paścād ādhatte smṛtiṃ ātmani || 303 ||

15

ity eṣā pauruṣeṣy eva taddhetugrāhicetasām |
kāryakāraṇatā varṇeṣv ānupūrvīti kathyate || 304 ||

cittasamutthānā hi vāgvijñāptir varṇapadavākyaḥ bhidhānā | tatra
sakārasamutthāpanacetasā samanantarapratyayenākarotthāpana-
cittam utthāpyate | tathā rephākāravisarjanīyotthāpanāni pū-
rvapūrvapratyayāni | tad ime 'nyānyahetavo varṇāḥ svakāra-

20

niṣpādayed iti expresses the desire of the samaya-kāraṇ, who has
settled - manifested (āroc-) - the convention, and the subject of niṣpā-
dayet is a mantrāḥ, which is to be understood from the context. The
Tib. translation which reestablishes the natural order, would correspond to a
Skr. saṃkalayya yathāsamayam artham niṣpādayed
iti samayam ārocayet. The conjunction ca, before artha,
which in this case is to be intended in its asseverative sense (cāvadhā-
raṇe), is not represented in the Tib. version. The reading of B, samam
āropayet (for samayam ārocayet) is clearly due to some cler-
ical error ||

21 utthāpyate apparently K: utpādyate B ||

ṇānupūrvījanmāṇaḥ | śrutikāle 'pi yadā mandacāriṇaḥ pūrva-
varṇajñānasahakāripratyayāpekṣāḥ svajñānaṃ janayanti ¹ tadā
pūrvavarṇasmarāṇāpekṣā eva smṛtim upaliyante | sa eṣa varṇa- T 356 a 1
nāṃ bhinnakāryakāraṇabhāvapratyayanirvṛttidharmā bhinna-
5 nirvartanadharmā ca svabhāvaḥ puruṣasaṃskārabhedabhinnāḥ
krama ity ucyate |

anyad eva tato rūpaṃ tad varṇānāṃ paḍaṃ paḍaṃ |
kartṛsaṃskārato bhinnam sahitam kāryabhedakṛt || 305 ||

tasmān na khalv eka eva padeṣu varṇānāṃ svabhāvaḥ kartṛci-
10 ttasaṃskārabhedena bhedāt | sa ca parasparasahitaḥ kāryabhe-
dahetuḥ |

sā cānupūrvī varṇānāṃ pravṛttā racanākṛtaḥ |
icchā'viruddhasiddhīnāṃ sthitakramavirodhataḥ || 306 ||

kāryakāraṇabhūtapratyayotpannasvabhāvaviśeṣo varṇānāṃ ānu-
15 pūrvīty uktam | sā ca puruṣavitarkavicārakṛteti na sthitakramā
varṇāḥ | icchā'viruddhasiddhikramatvāt | karmaviśeṣānukrama-
vat | na hi sthitakramānāṃ deśakālayor himavadvindhyamala-
yādināṃ bijāṅkurādīnāṃ ca svecchayā kramaracanā śakyate
kartum | tata eva puruṣadharmasaṃkhyāte vikalpānukrame sati
20 bhāvād asati cābhāvāt |

kāryakāraṇatāsiddheḥ puṃsām varṇakramasya ca |
sarvo varṇakramaḥ pumbhyo dahanendhanayuktivat || 307 ||

satīndhane dāhavṛtter asaty abhāvād adṛṣṭendhano 'pi dahano
nānindhanas tasya deśakālanīyamāyogāt | niyame ca tasyaiven-
25 dhanatvād dahanopādānalakṣaṇatvād indhanasya | tathāyam T 356 b 1

3 The word varṇa before smaraṇa is not represented in the Tib.
version || The expression smṛtim upaliyante, commented on by K
with smṛtāv ārohanti, has been rendered into Tib. by the words
dran pa skyed par byed do, i.e., smṛtim janayanti ||
7 paḍaṃ paḍaṃ K: pade pade M: padapadaṃ B ||
8 kāryabhedakṛt K: bheda-kāryatan B || 10 °bhedenā
bhedaṭ KT: °bhedanabhedāt B || 16 °siddhi° KST: °si-
ddha° B || 23 dāhavṛtter all: dāhe vṛtter B ||

api varṇānukramah puruṣavikalpaṃ yadi nāpekṣeta nirālam-
 banaḥ svayaṃ prakāśeta | yatne 'pi na śakyeta | atatprabhavāt |
 kvacie chaktau sarvas tathā syāt | viśeṣābhāvāt | tadbhāvabhā-
 vino 'tadviśiṣṭasya cātatkr̥tau sarvatra kāryakāraṇabhāvaś ca
 nirākṛtaḥ syāt | anvayavyatirekalakṣaṇatvāt tasya | lakṣaṇānta- 5
 raṃ vā vaktavyam | sarve 'pi ghaṭādayo bhāvāḥ kṛtrimā akr̥trimā
 prasajanti | tatrāpy evaṃ vikalpanāyāḥ sambhavāt | viśeṣābhāvāc
 ca | tān api hi parakriyādarśanapūrvakam evānyaḥ karoty avidi-
 takartāraś ca kecid iti sarveṣāṃ keśāṃcid vā 'kriyābhiniveṣo 'stu |
 tasmāt sarvaiveyaṃ varṇānupūrvī prasiddhakāryakāraṇabhāva- 10
 vastudharmānatikramāt puruṣakṛtā | ata eva |

asādhāraṇatā siddhā mantrākhyakramakāriṇām |
 puṃsāṃ jñānaprabhāvābhyām anyeṣāṃ tadabhāvataḥ || 308 ||

B 37 a 1 ayam kramo varṇānām viṣanirghātādisamartho nānya iti yady
 anyo 'pi jānīyat taṃ tathaiva prati*padyaeta | na caivam | tasmād 15
 ayam anukramah svabhāvato 'pi kāryakṛt kaiścid eva vijñāta ity
 asti parokṣārthadarśī puruṣaḥ | na hy ayam arthaḥ samartho
 nāyam iti śakyam unnetum ' asaṃkīrṇasya līṅgaviśeṣasyāsiddheḥ |
 pratyakṣayor apy anupadiṣṭayor mantrāmantrayor aparijñānāt |
 upadeśe 'pi kathāṃcit svabhāvavivekāpratīter anyatra kārya- 20
 samvādāt tasya ca karaṇāt prāg draṣṭum aśakyatvāt | na
 cāyam anukramah svabhāvataḥ kāraṇaḥ kasyacid āśusiddher
 anyasya cirād aparasya vratacaraṇādyapekṣaṇāt | ekasmād api
 karmaṇaḥ kayościd arthānarthasamdarśanāt | vahatām api
 mantrānām punaḥ kvacid visamvādāt | na hy ayam prakāraḥ 25
 svabhāve yuktaḥ | svabhāvasya sarvatrāviśeṣāt | puruṣas
 tu svecchāpravṛttiḥ sattvasabhāgatādivaśāt sevāviśeṣād vā

4 atadviśiṣṭasya T: tadviśiṣṭasya B: the reading K had
 in his text was perhaps aviśiṣṭasya || 7 vikalpanāyāḥ BT:
 kalpanāyāḥ K || 8 parakriyādarśanapūrvakam KT
 (read byed pa for med pa): parakriyādarśanarūpakā B.
 K's commentary runs as follows: tān api ghaṭādīn paraiḥ pū-
 rvakaiḥ kulālādibhir ghaṭādīnām racanā | tasyā da-
 rśanam (and not tasyādarśanam, as in the printed text) pū-
 rvam eva | tān dṛṣṭvaiveti yāvat || 17 samartho KT:
 omitted by B || 21 karaṇāt KT: kāraṇāt B ||

- kaṃcid anugrhpāti nāparam iti yuktam | vratacaryābhra-
 mśādinā dharmādharmopacaye dharmādharmātmanor vā pra-
 krṭyā siddhyasiddhī iti cet | na | dharmaviruddhānām api krau-
 ryasteyamaithunahīnakarmādibahulānām vratānām ḍākinībhagi-
 5 nītantrādiṣu darśanāt | taiś ca siddhiviśeśāt | na caivaṃvidho
 dharmasvabhāva iti ca yathāvasaram nivedayiṣyāmaḥ | maitrī-
 śaucadharmaparāyaṇānām ca tannimittam eva kasyācid siddher
 asiddher viparyaye ca punaḥ siddheḥ | na caikarūpāt karmaṇaḥ
 sa tadvirodhī dharmo yukto 'dharmas ca | katham idānīm dha-
 10 rmaphalam iṣṭam adharmātmano vratāder aśnute | na vai tasyaiva
 tad iṣṭam phalam vratāder vipāko 'pi tu pūrvasya karmaṇaḥ |
 brahmahatyādeśānuṣṭhānād grāmapratilambhavad | tasya tv
 adharmātmano vratasyāgāmi phalam aniṣṭam | sa tu mantrādi-
 prayogas tasyeṣṭaphalasya karmaṇaḥ kathameid upakārāt pā-
 15 cakaś citratvād upakārakaśakteḥ | puruṣaviśeṣāśrayavipāka-
 dharmā sa dharmas tena kṛtaḥ sa tathā tadārādhanaena phalatīti |
 tatprayogopakāravipākadharmāṇaḥ kṛtatvāt tatphalasya kar-
 maṇaḥ | vināpi puruṣeṇa tadupakārāt phalam iti cet | na | puruṣā-
 kārasvabhāvacyādhimuktivaiyarthya-prasaṅgāt | tasyāpy upa-
 20 kāratre siddhaḥ puruṣaviśeṣo 'sādhāraṇaḥ | tadadhimukter
 eva hi viśakarmādikaraṇāt | tasmān na mantrāḥ puruṣapraṇītā
 api tadupayoganirapekṣāḥ svabhāvena phaladāḥ |

T 357 b 1

ye 'pi tantravidāḥ kecin mantrān kāmścana kurvate |
 prabhuprabhāvas teṣāṃ sa taduktanyāyavṛttitāḥ || 309 ||

- 25 rathyāpuruṣā api kecana tantrajñāḥ svayaṃkṛtair mantraiḥ
 kiṃcit karma kurvanti | tathānyo 'py anatiśayaś ca kartā ca
 mantrāṇām iti | na | teṣāṃ prabhāvavataivādhiṣṭhānāt | tatkr̥tam
 hi te samayam anupālayantas tadupadeśena ca vartamānāḥ sa-
 marthāḥ | tatsamayopadeśanirapekṣāṇām asāmarthyāt | tatrāpi

5 The text the Tib. translator had before him read apparently si-
 ddhiviśeṣasiddheḥ || 7 °parāyaṇānām ex conject. from T
 gžol ba dag gi: parayāṇām B || 11 vratāder KT: va-
 rṇāder B || 18 puruṣeṇa BK: puruṣaviśeṣeṇa T ||
 21 viśa° KT: viśaya° B || 26 ca kartā ca KT: ca tasmāt
 kartā ca B || 29 °nirapekṣāṇām KT: °nirapekṣām B ||

tadākāradhyānāder eva prayogāt | tasmāt tadadhiṣṭhānam eva
tat tādṛśam ity unneyam | api ca | so 'pi tādṛśaḥ prabhāvavān
evānanyasādhāraṇasāktitvād iti puruṣaviśeṣa eva samarthitaḥ |

kṛtakāḥ pauruṣeyāś ca vācyā mantrāḥ phalepsunā |

na hy akṛtakānām prayogaḥ sambhavati na cāprayuktebhyaḥ 5
phalam iti prayogāt phalam icchatā kṛtakā mantrā vācyāḥ pauru-
ṣeyāś ca | puruṣādhiṣṭhānam antareṇānyato 'sambhavatpha-
lānām phaladarśanāt | kṛtasamayakāvyādivat |

aśaktisāadhanam pumsām anenaiva nirākṛtam || 310 ||

pratipāditā hi puruṣakṛtās tadadhiṣṭhānāc ca phaladā mantrāḥ | 10
tad asti kaścid atīśayavān iti tatpratikṣepasāadhanāny api pra-
tivyūḍhāni |

buddhīndriyoktipuṁstvādi sāadhanam yat tu varṇyate |
pramāṇābham yathārthāsti na hi śeṣavato gatiḥ || 311 ||

yat tu buddhīndriyavacanayogāt puṁstvād iti puruṣatīśayapra- 15
tikṣepasāadhanam tat tv agamakam eva | pratikṣepasāmānya-
sāadhanayor asambhavāt | na hy atīndriyeṣv ataddarśinaḥ pratik-
ṣepaḥ sambhavati | satām apy eṣām ajñānāt | ata eva virodhāsi-
ddheḥ | avirodhinā ca saha sambhavāvirodhād ity apy uktam |
nāpītarasāmānyasiddhir viśeṣāsambhavasya jñātum aśakyatvāt | 20
* idṛśeṣu cānupalabdher hetutvapratikṣepāt | puṁstvādisāmye
'pi kasyacid viśeṣasya darśanāt | sambhavadviśeṣe ca sām्यāsi-
ddhir ity uktam | tasmāc cheṣavad anumānam etat | vyatire-
kasya samdehād asamartham adarśane 'pi vipakṣavṛtteḥ | api
caivamvādinō jaiminiyāḥ svam eva vādam svavācā vidhurayanti | 25
tathā hi |

T 358 a 1

B 37 b 1

T 358 b 1

2 The word unneyam is not represented in the Tib. version ||
7 The word anyato is not represented in the Tib. version || 11 atī-
śayavān iti KT: atīśayavān | sa iti B || 24 According to
the division accepted in the Tib. version, after the words vipakṣavṛtteḥ
begins the eleventh chapter (bam pa bcug gcig pa) || 25 The
words svavācā are not represented in the Tib. version ||

artho 'yam nāyam artho na iti śabdā vadanti na |
kalpyo 'yam arthaḥ puruṣais te ca rāgādisaṃyutāḥ || 312 ||
tatraikas tattvavin nānya iti bhedaś ca kimkṛtaḥ |
tadvat puṃstve katham api jñānī kaścit katham na
[vaḥ || 313 ||

5
na khalv ete vaidikāḥ śabdā evaṃ vikrośanti eta bhavanto brā-
hmaṇā ayam asmākam artho grāhyo nānya iti kevalam anabhi-
vyaktārthaviśeṣasaṃsargāḥ śrutim abhipatanti | tatraikaḥ pu-
ruṣaḥ kaṃcid artham kalpayaty anyo 'param | na ca śabdānām
10 kaścit svabhāvapratinīyamō yenaikam artham anurundhate nā-
param | kevalam samayaavaśāt taṃ tām āviśanto dṛśyante | te-
ṣām aviditārthanīyamānām atyakṣāveśād avidvān eva doṣopa-
plavaḥ kaścit tattvaṃ vyācaṣṭe nāpara iti na nyāyyam | atha
kutaścid atiśayād buddhīndriyādinām sa eva veti nāparaḥ | tasya
15 kuto 'yam atīndriyajñānātiśayaḥ | tathānyo 'pi draṣṭā deśakāla-
svabhāvaviprakṛṣṭānām arthānām kim asaṃbhavi dṛṣṭaḥ | na
hi tatpratīkṣepasādhānāni kānicid yāni nainam upalīyante |
yathāyaṃ tatsādhanaśaṃbhave 'py asya viśeṣas tathānyasyāpi
syād ity anabhiniveśa eva yuktaḥ |

A 102 a 1

20 yasya pramāṇasaṃvādi vacanaṃ so 'rthavid yadi |
na hy atyantaparokṣeṣu pramāṇasyāsti saṃbhavaḥ || 314 ||
syād etan na vayaṃ puruṣaprāmāṇyāt kasyacid vyākhyānam
abhiniviṣṭāḥ | kim tarhi | pramāṇāntarasaṃvādāt | bahuṣv api
vyākhyātrṣu yaḥ pramāṇam pratyakṣādikam saṃsyandayati so
25 'numanyate | tan na | atīndriyeṣv adrṣṭādiṣu pramāṇāntarāvr̥tteḥ |
tadaśaṃbhavād eva hy āgamas tatpratipattiyartham upayācyate |
anyathā saty api tasmin pramāṇāntarāvr̥ttāv apratipatteḥ | tataś

T 359 a 1

1 The text of B, which is here vitiated, reads yathā hy asamar-
tho nāyam iti svayaṃ śabdā vadanti. The Tib. version
runs as follows: de ltar na | sgra ni k'o bos ṇdi don dan |
ṇdi don min ṇes brjod mi byed || 7 anabhiivyaktā°
KT: abhiivyaktā B || 13 The word atiśayād is not represented
in the Tib. version || 15 kuto' yam K: kutom B || 17 The
verb upalīyante, commented on by K by viṣayīkurvanti, in
this case has been rendered into Tib. by dmigs pa ma yin no ||

ca kevalād arthapratipatter asādhana evāgamah syāt | kevalād any-
ato 'py atīndriyeṣv apratipattir iti cet | katham atīndriyaś ca nāma
pratyakṣādiviṣayaś ca | te punaḥ svaviṣaye 'py āgamam apekṣyaiva
sādhakāś cet | anāgamād dhūmāder agnyādipratyayo na syāt |
na vai pravṛtta āgame pramāṇāntaram anviṣyate ' kiṃ tarhi ' 5
saivāgamappravṛttir na jñāyata iti cet | svayaṃ samarthasya pra-
sādhane 'sya tadāgamopadhānaṃ kam atīśayaṃ puṣṇāti | asa-
marthaṃ tv āgamappravṛttim api naiva sādhaiṣyati | sā cātīn-
driyārthasambaddhā 'gamappravṛttir atīndriyā katham anyena
siddhā | anyac caivam āgamalakṣaṇaṃ syāt | tathā hi | 10

yasya pramāṇasaṃvādi vacanaṃ tatkr̥taṃ vacaḥ |
sa āgama iti prāptaṃ nirarthā 'pauruṣeyatā || 315 ||

A 102 b 1 tulye 'py āgamavāde pramāṇabalād ā*gamasya kvacid āgamatve
T 359 b 1 pramāṇasaṃvādo vacanānām āgamalakṣaṇaṃ syāt | nāpuruṣa-
kriyā | tasyāḥ sarvārtheṣu tulyatve 'pi pramāṇābādhanāt prati- 15
patteḥ | tadbhāve 'py anyatra pramāṇāsaṃvādin y anīṣṭatvāt |
kiṃ ca |

yady atyantaparokṣe 'rthe 'nāgamajñānasambhavaḥ |
atīndriyārthavit kaścid astīty abhimataṃ bhavet || 316 ||

yady āgamānapekṣaṃ jñānāyāthātathyaṃ puruṣasyeṣyate parokṣe 20
'rthe ' santi puruṣā atīndriyārthadr̥śa itīṣṭaṃ syāt | pratyakṣa-
pūrvakānām pramāṇānām ataddarśane 'sambhavāt | pratyak-
ṣāvṛtter hi teṣu pramāṇāntarasyāsambhavād atadālambanapra-
tītaye pramāṇaṃ āgamaḥ | pramāṇāntaravṛttis tu pratyakṣam
anvākarṣatīti na puruṣatīśayo nivāryaḥ syāt | tasmān nāsty atī- 25
ndriyeṣu pramāṇāntaravṛttiḥ | ata evāgamasyārthaviśeṣavṛtter
aparijñānād ayaṃ jaiminir anyo vā

svayaṃ rāgādīmān nārthaṃ vetti vedasya nānyataḥ |

3 eva A: omitted by B || 5 kiṃ tarhi ABT: K apparently
gives kiṃ tu || 8 āgamappravṛttim BKT: āgamanivṛ-
ttim A || 15 nāpuruṣakriyā all: na puruṣakriyā T ||
26 atīndriyeṣu pramāṇāntaravṛttiḥ BT: atīndriyeṣv
artheṣu pramāṇavṛttiḥ A ||

na ve*dayati vedo 'pi vedārthasya kuto gatiḥ || 317 ||

B 38 a 1

sarva eva hi puruṣo 'natikrāntadoṣaviplavas tam atīndriyam
arthaviśeṣapratinīyamam vyākhyātā na svayam vetti | nāpy enam
anyo vedayati | tasyāpi tulyaprasaṅgatvāt | na hy andhenākṛṣya-
5 māṇo 'ndhaḥ panthānam pratipadyate | nāpi svayam vedah
svārtham vivṛṇoti | upadeśavaiyarthaprasaṅgāt | tad ayam apa-
rijñātārthaḥ śabdagaḍur e*vaṁ śalyabhūto 'saddarśanasnāyu-
vinibaddho duruddharo duḥkham āsayati |

A 103 a 1
T 360 a 1

tenāgnihotraṁ juhuyāt svargakāma iti śrutau |

10 khādec chvamāṁsam ity eṣa nārtha ity atra kā pramā || 318

kvacid apy arthe pratyāsattiviprakarṣarahitasāgnihotraṁ juhu-
yāt svargakāma ityādivākyaśya bhūtaviśeṣe yathābhimatam
ghṛtādi prakṣiped ity ayam arthaḥ | na punaḥ śvamāṁsam khāded
iti nātiśayam paśyāmaḥ | nanv ayam sarvatra samānaḥ prasaṅ-
15 gaḥ | p a r o k ṣ a d a i ś i k ā n ā m v a c a n ā n ā m a r t h a m y a t h ā b h i p r ā y a m i d ā -
nāntanāḥ kiṁ samanuyanti | āhosvid viparyayam iti | na | upa-
deṣtuḥ svābhiprāyaprakāśanena sampradāyasambhavāt | na hy
ayam adaiśikānāṁ śabdānāṁ sambhavati | lokapratyāyanābhi-
prāyaś ca bruvāṇo lokasamketaprasiddhim anupālayatīti tato 'pi
20 tadarthasiddhiḥ syāt | nāpauruṣeyānāṁ śabdānāṁ | tatra kasyacit
samihā'bhavāt | api ca | nyāyam evānupālayantaḥ paṇḍitā heyopā-
deyatadāśrayeṣu samghaṭante | na tu pravādamātreti na samā-
naḥ prasaṅgaḥ | tac ca yathāvasaram pratipādayiṣyāmaḥ | nanu
kaścil lokasamniveśādir ayuktiviśayo 'pi sambhāvanīyapuruṣa-
25 vacanād arthaḥ pratipadyate | na | apratyayāt | na hi kvacid
askhalita iti sarvaṁ tathā | vyabhicāradarśanāt | tat*pravṛtter

A 103 b 1

7 evaṁ śalyabhūto BKT: (aḍi ltar zug rñur kyur
pa): evaṁbhūto A || 8 °snāyuviniḥbaddho BT (rtsa ba
rnam kyis rnam par beñs): °snāyunibaddho A: °snā-
yūpanibaddho K || 16 samanuyanti BK, who comments
on avagacchanti: samunnayanti A: the Tib. version bdaḡ
gis rtogs par aḡyur ba corresponds apparently to a Skr. sva-
yam anuyanti || 17 °prakāśanena K: prakāśane A:
prakāśena B || 19 °bhiprāyaś AK: °bhiprāyam B ||
26 vyabhicāradarśanāt BKT: vyabhicārādarśanāt A ||

T 360 b 1

avisamvādena vyāptyasiddheś ca | agatyā cedam āgamalakṣa-
ṇam iṣṭam | nāto niścayaḥ | tan na pramāṇam āgama ity apy uk-
tam | apauruṣeyānām śabdānām arthajñānaṁ na saṁpradāyān
na yukter na lokād iti tatrāpratipattir nyāyyā | tatrāpi |

prasiddho lokavādaś cet

5

pratipattihetuḥ |

tatra ko 'tīndriyārthadṛk |
anekārtheṣu śabdeṣu yenārtho 'yaṁ vivecitaḥ || 319 ||

na hy ayaṁ lokavyavahāro 'pauruṣeyāc chabdārthasambandhāt |
kiṁ tarhi | samayāt | svaśāstrakārasamayāt pāṇinīyādivyavahā- 10
ravat | upadeśāpekṣaṇāt | na hy apauruṣeye tasminn upadeśo
yuktaḥ | tasya kenacid ajñānāt | atīndriyatvāt | aindriyakatve
svayaṁ pratipattiprasaṅgāt | rūpādivat | upadeśe ca puruṣānām
svatantrānām yathātattvam upadeśenāvisamvādasyāsiddher anā-
śvāsaḥ | vedavat tadvyākhyānam apy apauruṣeyaṁ saṁpradā- 15
yāvicchedād āgatam ' tato 'rthasiddhir iti cet | tasyāpi śabdāt-
makatve tulyaḥ paryanuyogaḥ katham asyārtho vidita iti | puruṣo
hi svayaṁ samitānām śabdānām arthaṁ śṛṅgagrāhikayāpi tāvad
abudhaṁ bodhayed ity asti pauruṣeyānām śabdānām arthaga-
tāv upāyaḥ | apauruṣeyas tu śabdo naivaṁ karoti | na cāsya ka- 20
ścit kvacit saṁbandhaniyamam jñātum iśa ity apratipattir eva
tadarthasya | api ca ' vedas tadvyākhyānam vā puruṣeṇa puruṣāyo-
padiśyamānam anaṣṭasaṁpradāyam evānuvartata ity atrāpi sa-
mayāḥ śaraṇam | āgamabhṛaṁśakāriṇā* m āhopuruṣikayā tadda-
rśanavidveṣeṇa vā tatpratipannakhalikārāya dhūrtavyasanenā- 25
nyato vā kutaścit kāraṇād anyathā racanādarśanāt | api ca ' atra
bhavān svam eva mukhavarṇam svavādānurāgān nūnam vismṛ-

T 361 a 1

A 104 missing

2 nāto niścayaḥ AT: nāto 'rthaniścayaḥ BK || 4 ta-
trāpi AK: omitted by B || 12 aindriyakatve BK: aindri-
yatve A || 16 The text the Tib. translator had before him read ap-
parently anādisaṁpradāyā° for saṁpradāyā° || 22 ve-
das BK: vedam A || 23 anuvartata BK: vartata A ||
24 The word samayaḥ has been rendered in the Tib. version by
mna', i.e., śapathaḥ, in close accordance with K's commentary ||

D h a r m a k ī r t i ' s P r a m ā ṇ a v ā r t t i k a m , e t c .

- tavān | puruṣo rāgādibhir upapluto 'nṛtam api brūyād iti nā-
 sya vacanam pramāṇam iti | tad ihāpi kiṃ na pratyavekṣyate
 sambhavati na veti | sa evopadiśann upaplavād vedam vedārtham
 vānyathāpy upadiśed iti | śrūyante hi kaiścit puruṣair utsanno-
 5 ddhṛtāni śākhāntarāṇi | idānīm api kānicid viralādhyetrkāṇi |
 tadvat pracurādhyetrkāṇām api kasmimścit kāle kathamcit
 samhārasambhavāt | punaḥ sambhāvitapuruṣapratyayāt pra-
 curatopagamanasambhāvanāsambhavāt | teṣāṃ ca punaḥ pra-
 tānayitṛṇām kadācid adhītavismṛtādhyānānām anyeṣāṃ vā sa-
 10 mbhāvanābhramśabhayādi*nānyathopadeśasambhavāt | tatpra- B 38 b 1
 tyayāc ca tadbhaktānām avicāreṇa pratipatter bahuvṣ adhyetrṣu
 sambhavitāt puruṣād bahulam pratipattidarśanāt | tato 'pi ka-
 thamcid vipralambhasambhavāt | kiṃ ca | parimitavyākhyātr-
 puruṣaparamparām eva cātra bhavatām api śṛṇumaḥ | tatra
 15 kaścid dviṣṭājñadhūrtānām anyatamaḥ syād apīty anāśvāsaḥ |
 tasmān nāpauruṣeyād vyākhyānān nāpi sāmāyikāl lokavyava-
 hārād vedārthasiddhiḥ | asāmāyikatve 'pi nānārthānām śabdānām
 vyavahāre darśanāt kasyacid aprasiddhārthasyāprasiddhasya vā T 361 b 1
 punar vyutpattidarśanena sarvatra tadāśaukā'nivṛtteḥ | sarve-
 20 ṣāṃ yathārthaniyoge 'py avaiguṇyena yathāsamayam pratiti-
 jananāt | iṣṭāniṣṭayor aviśeṣāt | aviśiṣṭānām sarvārtheṣv ekam ar-
 tham atyakṣasamyogam anatyakṣadarśini puruṣasāmānye ko vi-
 vecayed yato lokāt pratītiḥ syāt | api ca | svayam apy ayam na
 sarvatra prasiddhim anusarati | yasmāt |
 25 svargorvaśyādiśabdaś ca drṣṭo 'rūdhārtavācakaḥ |
 anenaiva nirvarṇyamānaḥ | manuṣyātiśāyipuruṣaviśeṣaniketo 'ti-
 mānuṣasukhādhiṣṭhāno nānopakaraṇaḥ svargaḥ | tannivāsiny
 apsaraḥ urvaśi nāmeti lokavādaḥ | tam anādṛtyānyām evārthaka-
 lpanām ayam kurvāṇaḥ śabdāntareṣu katham prasiddhim pra-
 30 māṇayet | tatrāvirodhād abhyupagama iti cet | na | atrāpy atīndriye
 virodhāsiddheḥ | anyatrāpy avirodhasya duranvayatvāt | viru-
 ddhām apy agnihotrāt svargāvāptim māndyād ayam na lakṣayed
 api | virodhāvirodhau ca bādhakasādhakapramāṇavṛtti | te cā-

2 pratyavekṣyate BS: pratyaveṣyate A: pratyave-
 kṣate K || 19 °darśanena AB: °pradarśanena K ||

tyakṣe nābhimate | tat katham tadvaśāt pratītiḥ | na ca vacana-
 vṛtter evāvirodho 'nyatrāpi prasaṅgāt | apauruṣeya āgamas tasya
 A 105 a 1 pravādād artha*siddhiḥ | tatra punar virodhacintāyām anāśvāsa
 āgame syāt | saty api tasminn atathābhāvād arthasyāpramā-
 T 362 a 1 ṇavṛtter anyasyāpi śaṅkanīyatvāt | yad uktam ' agnihotraṃ 5
 juhuyāt svargakāma ity atra śvamaṃsabhakṣaṇadeśanāvikalpo
 bhavatv iti ' sa na bhavati | pradeśāntareṣu tathā tasya carcanāt |
 na | tasyārthāparijñānāt | pradeśāntareṣv api tathāvidhārtha-
 kalpanāyā anivāryatvāt | yadi hi kvacid veditārtho 'yam apau-
 ruṣeyaḥ śabdarāśiḥ syāt tadā tato 'rthapratītiḥ syāt | te tu bā- 10
 hulye 'py andhā eva sarva iti yatheṣṭam praṇīyante | tasmāt |
 śabdāntareṣu tādrkṣu tādrśy evāstu kalpanā || 320 ||

yādrśy agnihotraṃ juhuyāt svargakāma ity asya vākyasya | api
 ca |

prasiddhiś ca nṛṇāṃ vādaḥ pramāṇaṃ sa ca neṣyate | 15
 tataś ca bhūyo 'rthagatiḥ kim etad dviṣṭakāmitam || 321 ||

na prasiddhir nāmānyā'nyatra janapravādāt | te ca sarve janā
 ragādyavidyāparītatvād asaṃbhāvanīyayāthāta*thyavacanāḥ |
 tad eṣāṃ pravādo na pramāṇaṃ | na hi kasyacid api samyakprati-
 patter abhāve bāhulyam arthavad bhavati | pārasikamātrmīthyā- 20
 cāravat | teṣāṃ eva puruṣāṇāṃ vacanāt punaḥ pa*rokṣārthasaṃ-

2 vacanavṛtter T, confirmed by the Tib. version of Śākyamati's commentary: vacanavṛttir BS, and apparently K || 3 For the sake of clearness, the Tib. translator renders the word pravādād by ajig rten kyi grags pa las, i.e., lokapravādāt || 6 śvamaṃsabhakṣaṇadeśanāvikalpo A: svamāṃsacodanāvikalpo B: whereas K follows the reading of A, with codanā for deśanā (brjod pa T). Equally good || 7 sa na B: na sa A || carcanāt AK: vacanāt BS: bṛad pa T || 17 nāmānyānyatra BKST: nāma kācid anyānyatra A || 18 °parītatvād AKS: °parigatatvād B || 19 na hi all: na te B || 20 The Tib. rendering of the words samyakpratipatter abhāve by yañ dag pai ajug pa med pa na would apparently suggest a Skr. reading samyagvṛtter abhāve. The word ajug instead of the expected rtogs occurs also in the Tib. version of Śākyamati's commentary || 21 °mithyācāravat AST

pratipattir iti katham tad eva yugapad dveṣyaṃ ca kāmyaṃ ca |
atha prasiddhim ullaṅghya kalpane na nibandhanam |
prasiddher apramāṇatvāt tatgrahe *kiṃ nibandha-

A 105 b 1

[nam || 322 ||

5 prāptapratilomanenānyatra pravṛttir guṇadoṣasaṃdarśanena yu-
kteti prasiddher anvaya iti cet | na | prāpteḥ pramāṇavṛttilak-
ṣaṇatvāt | yatkiṃcana grahaṇaṃ hi prasiddhim apramāṇayatas
tanmukhena pratītiḥ | nyāyāt prāptipratīṣedhāt | tulyā svapa-
ravikalpayor ubhayathāpi vṛttir iti kaḥ prasiddhāv anurodhaḥ |

T 362 b 1

10 api ceyam

utpāditā prasiddhyaiva śāṅkā śabdārthanīscaye |
yasmān nānārthavṛttitvaṃ śabdānāṃ tatra dṛśyate || 323 ||

na prasiddher ekārthanīscayaḥ śabdānāṃ tata eva śāṅkotpatteḥ |
nānārthā hi śabdā loke dṛśyante | lokavādaś ca pratītiḥ | ata eva
15 nānārthateti tata ekārthanīyam na yuktaḥ |

B 39 a 1

anyathā 'saṃbhavābhā*vān nānāśakteḥ svayaṃ dhvaneḥ |
avaśyaṃ śāṅkayā bhāvyam niyāmakam apaśyatām || 324 ||

ity antaraślokaḥ | tasmād aviditārthavibhāgeṣu śabdeṣv ekam
artham atyakṣasamyogam anālambanasamāropaṃ viniścitya vyā-
20 cakṣāṇo jaiminis tadvyājenā svam eva matam āheti na tīrthaka-
rāntarād asya viśeṣaṃ paśyāmaḥ | tathā hi | tadarthavacanavyā-
pāraśūnyasya tatsamāropeṇābhīdhānaṃ na svavacanam atīśete |
tatkāriṇā kevalaṃ mithyāvinītataivātmanaḥ samuddhotitā syāt |
tathā hi |

25 eṣa sthāṇur ayaṃ mārگا iti vaktīti kaścana |
anyaḥ svayaṃ bravīmīti tayor bhedaḥ parikṣyatām || 325 ||

(par sig ma bag mar len pai log pai sbyod pa
bžin no): °maithunācāravat B and may be K ||

1 °saṃpratipattir AS: °pratipattir BK || katham
tad eva AS: tad eva katham B || 15 nānārthateti
BKS: nānārtheti A || 16 The avagraha added by me: rnam
gžan mi srid med p'yir ro T || 19 viniścitya BK:
niścitya AS || 21 °rtha° all: °rthasya B ||

A 106 missing *nirabhiprāvyāpāravacane sthāṇau samāropyopadiśataḥ svatantrasya vā svayaṃ vacanopagame na kaścid viśeṣo 'nyatra jaḍasya pratipattimāndyāt | api ca ekārthanīyame saty enaṃ jaiminir jāniyāt | sa eva śabdasya

sarvatra yogyasyaikārthadyotane niyamaḥ kutaḥ |

5

T 363 a 1

na hi śabdasya kaścid arthaḥ svabhāvaniyataḥ sarvatra yogyatvāt | ayogyatve ca tadapracūter avidheyasya puruṣāṇāṃ kvacid upanayanāpanayanāsaṃbhavāt |

jñātā vātīndriyāḥ kena vivakṣāvacanād ṛte || 326 ||

puruṣapraṇīte hi śabde kayācid vivakṣayā sa tāṃ kadācit kvacin 10
nivedayed apīti vivakṣāpūrvakāṇāṃ śabdānāṃ arthanīyamaḥ
pratīyetāpi | apauruṣe ye tu vidyamāno 'py arthanīyamaḥ katham
vijñeyāḥ | svabhāvabhedasyābhāvāt | sati vā pratyakṣasya svayaṃ
pratītiprasaṅgāt | apratyakṣe 'pi kenacij jñātum aśakyatvāt |
na cāsti kaścid viśeṣaḥ | sarvaśabdā hi sarvārthapratyāsattivi- 15
prakarṣarahitāḥ | tatas teṣāṃ

vivakṣā niyame hetuḥ saṃketas tatprakāśanaḥ |

apauruṣe ye sā nāsti tasya saikārthatā kutaḥ || 327 ||

vivakṣayā hi śabdo 'rthe niyamyate | na svabhāvataḥ | tasya
kvacid apratibandhena sarvatra tulyatvāt | yatrāpi pratibandhas 20
tadabhidhānaniyamābhāvāt | sarvaśabdaiḥ karaṇānāṃ abhidhā-
naprasaṅgāt | tasmād vivakṣāprakāśanāyābhiprāyanivedanala-
kṣaṇaḥ saṃketaḥ kriyate | apauruṣe ye tu na vivakṣā na saṃ-
ketaḥ kasyacid abhiprāyābhāvād iti na niyamo na tajjjñānam |

svabhāvaniyame 'nyatra na yojoyeta tayā punaḥ |

25

yadi saṃketanirapekṣaḥ svabhāvata evārtheṣu śabdo nilīnaḥ
syāt | uktam atrāpratibandhād aniyama iti | api ca | svābhāvi-
kāvyavācakabhāve na punar vivakṣayā yatheṣṭaṃ niyujyeta |

8 avidheyasya all: avidheyā B || 21 °niyamā-
bhāvāt BT: °aniyamābhāvāt S || 24 na saṃketaḥ
KST: omitted by B || 27 nilīnaḥ syāt KST: na niyamaḥ
syāt B ||

saṃketaś ca nirarthaḥ syād

na hi svabhāvabheda indriyagamyāḥ svapratītau paribhāṣādīkam T 363 b 1
apekṣate | nīlādibhedavat | tadapekṣapratītayas tu na vastusva-
bhāvāḥ | kiṃ tarhi | sāmāyikā rājacihnādivat | yaś ca sāmāyikaḥ
5 sa svabhāvānīyato 'yuktas tasyecchāvṛtteḥ | ata eva saṃketāt
svabhāvaviśeṣasya

vyaktau ca niyamaḥ kutaḥ || 328 ||

svecchāvṛttiḥ saṃketaḥ sa ihaiva kartum śakyate nānyatreti
noparodho 'sti | sa ca puruṣaiḥ svecchayā kriyamāṇas tam eva
10 svabhāvaṃ vyanakti nānyam iti na niyamo 'sti |

yatra svātantryam icchāyā niyamo nāma tatra kaḥ |
dyotayet tena saṃketo neṣṭām evāśya yogyatām || 329 ||
ity antaraślokaḥ |

yasmāt kiledrṣaṃ satyaṃ yathāgniḥ śītanodanaḥ |
15 vākyam vedaikadeśatvād anyad apy aparo 'bravīt || 330 ||

anyas tv apauruṣeyam āgama*lakṣaṇaṃ parityajyānyathā prā- A 107 a 1
mānyaṃ vedasya sādhayitukāmaḥ prāha ' avitathāni vedavā-
kyāni ' yatrāpratipattir ' vedaikadeśatvāt ' yathāgnir himasya
bheṣajam ityādivākyaṃ iti | tasyedam |

20 rasavat tulyarūpatvād ekabhāṇḍe ca pākavat |
śeṣavad vyabhicāritvāt kṣiptaṃ nyāyavidedrṣaṃ || 331 ||

svayam idrṣaṃ ācāryeṇānumānaṃ naiyāyikaśeṣavadanumāna-
vyabhicāram udbhāvayatā tulyarūpatayā phalānāṃ tulyarasa-
sādha*navad ekasthālyantargamād drṣṭavad adrṣṭataṇḍulapāka- B 39 b 1
25 sādhanavac cāsādhanam uktam | tadasādhanatvanyāyaś ca
pūrvam evoktaḥ | uktam cedam āgamalakṣaṇam asmābhiḥ ' tat tu
sarvasya śakyavicārasya viśayasya yathāsvaṃ pramāṇena vidhi- T 364 a 1
pratiśedhaviśuddhau nāntariyakatvābhāve 'pi śabdānām artheṣu

7 vyaktau ca all: ca omitted by B || 11 niyamo nāma
all: niyamānām B || 28 °viśuddhau AKST (rnam par
dag pa yin na): °siddhau B ||

varam saṁśayitasya vṛttiḥ ' tatra kadācid avisamvādasambhavāt ' na tv anyatra dṛṣṭapramāṇoparodhasya puruṣasya pravṛttir iti | yaḥ punaḥ prākṛtaviśayasya vahneḥ śītapratighātasāmarthyasyābhidhānaṁ satyārtham upadarśya sarvaṁ satyārtham āha śāstraṁ śakyaparicchede 'pi viśaye pramāṇavirodhād bahuta- 5 ram ayuktam api |

nityasya puṁsaḥ kartṛtvam nityān bhāvān atīndriyān | aīndriyān viśamaṁ hetuṁ bhāvānām viśamām sthitim || 332 || nivṛttiṁ ca pramāṇābhyām anyad vā vyastagocaram | viruddha* m āgamāpekṣeṇānumānena vā vadat || 333 || 10 virodham asaṁmādhāya śāstrārtham cāpradarśya saḥ | satyārtham pratijānāno jayed dhārṣṭyena bandha-

[kīm || 334 ||

apraciyutānutpannapūrvāpararūpaḥ puṁsān kartā krameṇa karma- nām karmaphalānām ca bhoktā samavāyikāraṇādhiṣṭhānabhāvādi- 15 nety āha vedaḥ ' tac cāyuktam ity āveditaprāyam ' nityatvam ca keśāṁcid bhāvānām akṣaṇikasya vastudharmātikramād ayuk- tam ' apratyakṣāṇy eva hi sāmānyādīni pratyakṣāṇi ' janmasthi- tinivṛttis ca viśamāḥ padārthānām ' anādheyaviśeṣasya prāg aka- 20 rtuḥ parāpekṣayā janakatvam ' niṣpatter akāryarūpasyāśrayava- śena sthānam ' kāraṇac ca vināśa ityādikam ' anyad api pratyak- ṣānumānābhyām prasiddhiviparyayam āgamāśrayeṇa cānumā- nena bādhitam agnihotrādeḥ pāpāśodhanasāmarthyādikam | ta- 25 syaivamvādino vedasya sarvatra śāstraśarīre pramāṇavirodhām apratisamādhāya sambandhānugūṇopāyapuruṣārthābhidhānāni ca 30 śāstradharmān apradarśyātyantaprasiddhaviśayasatyābhidhāna- mātrena prajñāprakaraṇaduravagahagane 'pi niratyayatām sā- dhayitukāmo bandhakīm api prāgalbhyena vijayate | kācit kila bandhakī svayaṁ svāminā vipratipattisthāne dṛṣṭvopālabdhā | sā 30 tam pratyuvāca | paśyata mātāḥ puruṣasya vaiparītyam | mayi dharmapatnyām pratyayam akṛtvā 'tmīyayo* r netrābhidhānāyor jalabudbudayoh karoti | tena jaratkāṇena grāmyakāṣṭhahāra-

30 mātāḥ BKS: mātaraḥ A, which reading is quoted by K also || puruṣasya BKS: puruṣasyedam A ||

keṇa prārthitāpi na saṃgatā | rūpaḡaṇanurāgena kila mantrimu-
khyadāraḡaṇaṃ kāmāye 'ham iti | evaṃjātiyakam etad api vah-
neḡa śītapratikāravacanena dṛṣṭapramāṇavirodhasyāpy atyantapa-
rokṣe 'rthe 'viṣaṃvādānumānam |

- 5 sidhyed pramāṇaṃ yady evaṃ apramāṇam atheha kim |
na hy ekaṃ nāsti satyārthaṃ puruṣe bahubhāṣiṇi || 335 ||

yathedam atiduṣḡaṇaṃ atyantasatyābhidhānaṃ tathātyantāsa-
tyābhidhānaṃ api | tatraikasya vacanasya kathaṃcit saṃvādenā-
viśiṣṡasya tadvacanarāṣeṣe tathābhāve na kaṣcit puruṣo 'nāptaḡa
10 syāt | api ca |

nāyaṃ svabhāvaḡa kāryaṃ vā vastūnāṃ vaktari dhvaniḡa |
na ca tadvyatiriktasya vidyate 'vyabhicāritā || 336 ||

- na tāvad etad vacanaṃ vācyānāṃ svabhāvaḡa | nāpy eṣāṃ kā-
ryaṃ | tadabhāve 'pi vaktur vivakṣāmatreṇa bhāvāt | na cā-
15 nyaḡa kaṣcit kasyacid avyabhicārī | vyabhicāre ca tato 'nyathāpi
tatsaṃbhavāt tadbhāvāt tatpratītir ayuktā |

pravṛttir vācakānāṃ ca vācyadrṣṡikṛteti cet |

syād etat kāryam eva vacanaṃ vācakasya vācyadarśanavṛtter |
evaṃ sati |

- 20 parasparaviruddhārthā katham ekaṭra sā bhavet || 337 ||

yady eṣa pratiniyamo vācyāṃ vastv antareṇa śabdo na pravartata
iti | bhinneṣu pravādeṣv ekaṭra vastuni viruddhasvabhāvopasaṃ-
hāreṇa vacanavṛttir na syāt | na hy ayaṃ saṃbhavo 'sti ekaḡa T 365 a 1
śabdo niṣparyāyaṃ * nityaś ca syād anityaś ceti | B 40 a 1

- 25 vastubhir nāgamās tena kathaṃcin nāntarīyakāḡa |
pratipattuḡa prasidhyanti kutas tebhyo 'rthaniścayaḡa || 338 ||

āgamaṃ pramāṇaṃ tadādarśitārthapratipattaye 'jño janaḡa sama-
nveṣate samadhiḡatayāthātathyānāṃ upadeśānapekṣaṇāt | aj-
ñasya cātīndriyagūṇapuruṣavivecane 'sāmarthyāt | vacanānāṃ

samīhitārthasattām antareṇāpi vṛttiṃ paśyato bhavitavyam evā-
dṛṣṭavyabhicāravacasām api puruṣāṇām vāci śaṅkayā kiṃ ya-
thārthā na veti | tena na yuktam anena kasyacid vacanena ki-
mcin niścetum |

tasmān na tannivṛttyāpi bhāvābhāvaḥ prasidhyati | 5

yad uktam sarvaviśayatvād āgamasya sati vastuny avisamvā-
denāsyā vṛttes tannivṛttilakṣaṇānupalabdhir abhāvaṃ sādha-
tīti¹ tad asya sarvaviśayatve⁹ 'pi vastvantareṇāvṛtttau syāt | tac
ca nāsti | tataḥ pratipattukāmasyāsiddhir ity uktam |

tenāsamniścayaphalā 'nupalabdhir na sidhyati || 339 || 10

tasmān na pramāṇatrayanivṛttāv api viprakṛṣṭeṣv abhāvaniśca-
yaḥ |

vedaprāmāṇyaṃ kasyacit kartṛvādaḥ
snāne dharmecchā jātivādāvalepaḥ |

saṃtāpāraṃbhaḥ pāpahānāya ceti
dhvastaprajñāne pañca liṅgāni jāḍye || 340 || 15

iti pramāṇavārttike prathamah paricchedaḥ ||

3 na veti T: neti B || 5 tan° all: omitted by B ||
9 The words tac ca nāsti are not represented in the Tib. version ||
13 The metre of this stanza is the Vaiśvadevī || 17 This is the colophon
of B (iti added by me). It is in the MS followed by the words le-
khakapāṭhakayoh śubham ||

ADDITIONAL NOTES *)

- p. 1, ll. 10-11. On the stanza *pakṣadharmas tadamśena*, see also Randle, *op. cit.*, pp. 46-48 ||
- p. 1, l. 12. Possibly, the words *avayave samudāyopacārāt*, which are not found in the Tib. version, are due to a posterior addition made by some reader, for the sake of clearness. The commentary of Karṇakagomin does not afford sufficient help in the matter. Whatever the case may be, the sense is not affected by them ||
- p. 2, l. 3. As the sense is concerned, the reading followed by A and the Tib. version, *dharmidharmavacanāt*, instead of *dharmivacanāt*, will do as well ||
- p. 2, l. 5. As to the passage *sajātīya eva sattvam*, etc., Rev. Muni Jambūvijaya draws my attention on the PSV¹ (Peking Ed., f. 30 a, ll. 3-4):
med pa ñid las med pa šes pas nisl ar yañ de ñid ñes
par bya bai don du ste | med pa ñid la med pa ñid
yin gyi gžan la yañ ma yin na ṅgal ba la yañ ma
yin no šes pai don to | Cp. also PSV² (Peking Ed., f. 111 a, l. 8):
del tar na med pa lam med do šes brjod pas mi byao
še na | ṇi ni med pa ñid la med pa yin gyi | gžan
ldañ ma yin ṅgal ba la ma yin no šes ñes pai don du
ṅgyur ro | In the PSV this occurs in the commentary of the verse *anumeye 'tha tattulye sadbhāvo nāstitā 'sati* (II, 5) but not in the commentary on the verse *tatra yaḥ san sa-jātīye dvedhā cāsaṃs tadatyaye* (PS, III, 22) as suggested by Karṇakagomin ||
- p. 5, l. 12. The reading *viruddhasyāpy*, etc., is apparently confirmed by the Tib. version *ṅgal ba yañ mi dmigs pa med par ṅgal pa mi rtogs te*. In A the leaf is here broken and about 14 or 15 akṣara-s are missing. The reading of B, which, in my opinion, is not the original one is here *viruddhasyāpy anupalabdhiniṣedhasyānupalabdhirūpatvāt tatrāpy arthāntaraniṣedhe kāryakāraṇam antareṇa virodhāpratipattiḥ* ||
- p. 11, l. 1. For *tatrānvayasya niścayena* B reads *tatrānvayaniścayena* ||

*) See the Introd., p. xxx-xxxI.

- p. 12, l. 3. For *bādhya te* B reads *bādhya te* ||
- p. 12, l. 17. The word *iti* is omitted in B ||
- p. 12, l. 3. In B we read *bādhya te* for *bhādhya te* ||
- p. 13, l. 32. The stanza *sapakṣe sannasan dvedhā* is found also in the PS, III, 8. It is quoted also in the *Pramāṇavārttikālaṃkāraḥ*, p. 580, l. 2, where, for *sapakṣe ca*, the reading accepted is *sapakṣe' pi*, which is apparently better and supported by the Tibetan translation also ||
- p. 15, l. 19. *kaṇaśya darśanāt* A: *kaṇadarśanāt* B ||
- p. 15, l. 24. *bādhya bādhakabhāvāsiddheḥ* AKT: *bādhakabhāvāsiddheḥ* B ||
- p. 18, l. 23. Instead of *na hi svabhāvasyābhāve*, the reading K had before him was apparently *na hi svasyābhāve*, which reading will do as well. The lectio *svabhāvasya* for *svasya* is supported both by the Tib. version and by B (which wrongly reads *abhāvo* for *abhāve*) ||
- p. 19, l. 20. For *anvayasmṛtiḥ*, to be found in AK and in the Tib. version, B gives *anvayasiddhiḥ* ||
- p. 19, l. 22. For *prasiddhyo*, to be found in AK and in the Tib. version, B gives *siddhyo* ||
- p. 20, ll. 4-5. *ity uktaḥ* AK: *ity uktaḥ* B ||
- p. 20, l. 6. B adds *iti* after *hetuḥ* ||
- p. 20, l. 28. Actually, the reading *tathāniścayo* is supported by T also. In my mind the reading of A, accepted by us, is however better. The expression *tathābhāvaniścayo* has not been commented on neither by Kaṇakagomin, nor by Śākyamati ||
- p. 21, l. 1. The particle *iti* after *eva* is wanting in B ||
- p. 21, l. 20. For *ekāntatā* supported both by A and Z, B gives *ekāntataḥ* ||
- p. 30, l. 2. B reads *tadā* for *tathā* ||
- p. 32, l. 6. This is a frequent example employed to show the subjectivity of mental representations. In the *Sarvadarśanasamgraha* (Bhandarkar Institute, Poona, 1951) p. 30, we read *parivrāṭkāmukaśunām ekasyāṃ pramadātanau | kuṇapaḥ kāmīnī bhakṣya iti tisro vikalpanāḥ* || See, on all that, E. Lamotte also, *Mahāyānasamgraha* (ed. cit.), pp. 105-106 ||
- p. 32, l. 23. B gives *vācyaleśaviśeṣataḥ* ||
- p. 34, ll. 22-23. The reading accepted in B is *na cārthāntaravyāvṛttivyāvṛttadvayor ekābhīdhānāt*. This may be corrected *na cārthāntaram anyavyāvṛttir vyāvṛttādvayor ekābhīdhānāt* ||
- p. 34, l. 27. A reads *samsrjantīti* ||
- p. 35, l. 7. For *tatraiva cāyam*, supported both by B and K, A gives *tatraivāyam* ||

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- p. 36, l. 9. After bhavanti B adds iti kim upālabhaḥ. Missing in all ||
- p. 36, l. 20. For khatvaṃ cety B reads khatvaṃ vety. Equally good ||
- p. 38, l. 6. The word śabdaḥ is omitted in B ||
- p. 38, l. 13. B reads samvṛtanānātvāḥ ||
- pp. 39, ll. 5-11. As I have stated in the critical annotation, these lines are missing in the photographe copy of B. It is possible however that they have been added in margine. Indeed in a private communication, Muni Jambūvijaya told me that the reading of B is as follows: tathā tatkāritayā 'tatkāribhyo bhinnān śabdena pratipādayanti vaktāraḥ | tattvacintakās tu pratibhāsabhedādibhyo nābhedaṃ anusamdhatte (read anusamdadhate) yadi pratipattrabhiprāyo 'nuvidhīyate tadā 'nyāpoho 'pi sāmānyam mā bhūt, etc. The Tib. rendering of these words is de bzin du sgras de byed pa ñid kyis de byed pa ma yin pa dag las log pa rnam sston par byed do zes brjod do | de k'o na ñid sems par byed pa rnam s ni | snañ ba t'a dad pa la sogs pai sgo nas t'a dad pa med par mi sems so | gal te rtogs pa pai bsam pai rjes su byed na gžan sel ba yañ spyi yin par agyur to | Even if the Tib. version and K's commentary partially support the reading of B and point out to a Sanskrit original tathā tatkāritayā 'tatkāribhyo bhinnān śabdena pratipādayanti-ty ucyate | tattvacintakās tu pratibhāsabhedādibhyas nābhedaṃ anusamdadhate |, etc., yet I have preferred to follow the reading of A, which, being the lectio difficilior, has perhaps more chance to be the original one. In every way, the meaning remains unchanged ||
- p. 41, l. 9. The word vā after yathā is missing in B ||
- p. 41, l. 10. The particle ca is missing in B ||
- p. 42, l. 24. The particle ca is missing in B ||
- p. 45, l. 6. B has dharmidharma° ||
- p. 46, ll. 5-9. These lines, wanting in the photographic copy I have of B, are perhaps to be found in the margin, etc. of the MS, and, as Muni Jambūvijaya kindly told me in a private communication, their reading in B is as follows: tad ayaṃ kvacin niyuñjānaḥ kimcit phalam evehituṃ yuktaḥ | tac ca sarvam iṣṭāniṣṭa-prāptiparihāralakṣaṇam | tenāyam iṣṭāniṣṭasādhanaśādhanaṃ jñātvā tatra pravṛttiṃ nivṛttiṃ ca kuryāṃ, etc. ||
- p. 47, l. 1. For niyojyate B has niyokṣyate ||
- p. 47, l. 15. For artheṣu B reads arthe ||

- p. 48, ll. 11-12. For *iti ca* B and apparently K have *iti* only ||
- p. 48, l. 24. Even if the reading of A – supported by the Tib. version – is to my mind the right one, yet the lectio of B is equally possible (of course, add an *avagraha* before *vṛttir*). The words of K, *vyavadhānam uktam itilīṅgapariṇāmena sambandhaḥ*, apparently support the reading of B ||
- p. 49, l. 5. The particle *ca* is missing in B. Equally good ||
- p. 50, l. 10. The word *iti* is missing in B. Equally good ||
- p. 50, l. 18. The particle *api* is missing in B ||
- p. 52, l. 10. The reading *kiṃcaiteṣām* is perhaps equally possible ||
- p. 53, l. 3. The particle *hi* is omitted in B ||
- p. 53, l. 6. The word *tena* is missing in B ||
- p. 53, ll. 16-17. B reads *tan na kurvanti*. Equally good ||
- p. 54, l. 5. Instead of *anuyujyate* the reading of B is *anuṣajyate*. Equally good ||
- p. 55, l. 10. Instead of *oprati bhāsavatī vibhāvvyate*, which is, in my mind, the right reading, B has *oprati bhāsavatīti bhāvvyate* ||
- p. 55, l. 11. The particle *'pi* is wanting in A ||
- p. 57, ll. 16-18. A similar expression also in the 3rd *pariccheda*, stanza 166 b ||
- p. 58, l. 11. Instead of *sa teṣu vyatireko*, supported both by B and K, the reading of A, *sa teṣām vyatireko*, will do as well ||
- p. 59, l. 14. For *pravṛttir* B reads *vṛttir* ||
- p. 59, l. 18. Instead of *vastusatsāmānyavādinā*, supported by A, B and apparently K read *vastusāmānyavādinā* ||
- p. 59, l. 21. B reads *ca* for *vā* ||
- p. 60, l. 4. The reading accepted in B is *iti bruvāṇo* for *ity api bruvāṇo*. Equally good ||
- p. 60, l. 6. B gives *kaṃcit* for *kiṃcit* ||
- p. 60, l. 9. For *yatraiva taṃ na paśyati*, which is the right reading, B has *yatra itaṃ na paśyati* ||
- p. 60, l. 25. B reads *vā°* for *cā°* ||
- p. 61, l. 9. Instead of *jñeyādipadeṣu*, which is to my mind the right reading, B reads *jñānādipadeṣu* ||
- p. 61, l. 24. Instead of *yat kiṃcid anuṣṭhānam* B and apparently K give *kiṃcid anuṣṭhānam* only. Equally good ||
- p. 62, l. 11. The reading *drṣṭāprayogaviṣayānusāreṇa* (for *drṣṭāprayogānusāreṇa*) to be found in the Tib. version occurs in B also. Equally good ||
- p. 62, ll. 16-23. See, on the *apoha* theory, the stanzas 163 b-173 of the 3rd *pariccheda* also ||
- pp. 62, l. 27 – 63, l. 1. The quotation from *Dinnāga*, *śabdo'rthāntara-nivṛttiviśiṣṭān eva bhāvān āha*, that I did not succeed in tracing in the extant works of his, is actually borrowed – as I learn

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now from the Rev. Muni Jambūvijaya – from the PSV (commentary to 5, 36). The Tib. rendering of this passage is as follows: rigs kyi c'os rnam s rnam par gnas | rigs kyi c'os rnam šes pa ni gcig ñid dan | rtag pa ñid dan | so so ba kun la k'yab pa rnam s kyi mts'an ñid brtag par byao | ādi ñid la rnam par gnas pa yin te | t'a mi dad pai p'yir dan | rten nam par ts'ad pai p'yir dan | don ma lus pa rtogs pai p'yir ro žes byao | de ltar na brjod pai ñes pa med pai p'yir dan | yon tan yod pai p'yir dños po rnam s ni sgrai don gžan bzlog pas k'yad par du byas pa ñid brjod do | (mDo agrek; vol. Ce [=XCV], f. 80 a, ll. 2-4, Peking Ed.). These words appear to correspond to an original Sanskrit jātidharmavyavasthitiḥ*) | jātidharmās caikatva-nityatvapratyeka-parisamāptilakṣaṇā atraiva ti-ṣṭhanti | abhedād āśrayānucchedād kṛtsnārthapa-risamāpteś ca | tasmād uktadoṣābhāvād guṇo-tkarṣāc ca śabdo 'rthāntaranivṛttiviśiṣṭān eva bhāvān āha | In the PSV² these lines occur on f. 166 a, ll. 1-3. Some words such as guṇotkarṣāc ca are not represented in PSV¹ but in PSV² they are found. See the *Tattvasaṃgrahapañjikā*, p. 316 also. To my mind, Mr. Masaaky Hattory is wrong to consider that the Tib. rendering of these passage is to be seen in the words ut pa la sñon po žes bya ba la sogs pai sgra ni gžan sel bait'a dad pa yod kyañ āgren ba dan, etc. (PSV², f. 159 a, ll. 6-7), (Masaaky Hattory, *Fragments of Pramāṇasamuccaya*, Journal of Indian and Buddhist Studies, VII/1958, pp. 335-330).

- p. 65, l. 19. After vikalpair B reads vā and not vāpi ||
 p. 66, l. 5. B reads vibhāgo for pravibhāgo ||
 p. 67, l. 8. Instead of kenacit prayojanena, etc., B reads kenacit prayojanena kenacit śabdaḥ kvacin niveśyate ||
 p. 67, l. 18. In B the particle eva is wanting ||
 p. 67, l. 20. Perhaps the reading of B bhedeneti will do better than bhedenetyuktam in A and T, which is however equally possible ||

*) Actually, this is the fourth pāda of the kārikā V, 36. It is quoted in the *Śākarikā* commentary to the *Mīmāṃsāsūlokavārttikam*, p. 74 (Madras University Sanskrit Series, No. 17). The first half of the kārikā, quoted in the *Nayacakravṛtti*, runs as follows vyāpter anyaniṣedhasya tadbhedārthair abhinnaṭā | Thus, on the ground of the aforementioned quotations and of the Tib. rendering, the entire kārikā may be so restored: vyāpter anyaniṣedhasya tadbhedārthair abhinnaṭā | sākṣādvṛtter abhedāc ca jātidharma-vyavasthitiḥ ||

- p. 67, l. 21. For °śleṣāt B and K have °saṃśleṣāt ||
- p. 67, l. 23. B and apparently K add *api* after *bhinnānām* ||
- p. 68, l. 5. The expression *tad artha taya* is not represented in the Tib. version ||
- p. 68, l. 3. The reason for which Dharmakīrti has chosen these two groups of letters – *yara* and *śasa* – is not clear to me, nor do the commentaries afford any help in this matter. Probably they are simply some letters taken by chance and arranged together. The commentary of Karṇakagomin runs as follows: *vyavahāralāghavārtham ekena śabdena bahūnāṃ pratipādanārtham | rūpavijñānasya hetuś cakṣurādikalāpaḥ | saraḥ śaro* [sic and cp. the critical apparatus] *vety evaṃ śrutiṃ niveśayed iti sambandhaḥ |* Śākyamati's commentary is very similar to the preceding one: *t'a sñad ts'egs c'uñ bar bya bai don ni gcig gis mañ po bstan par bya bai don to | gzugs kyi rnam par zes pai rgyu ni mig la sogs pai ts'ogs te | ya nas sai bar zes bya ba smos te* [mDo agrel, vol. C'e, f. 186 a, l. 4, Peking Ed.]. It is noteworthy that the Tib. commentary has only *ya nas sai bar*, i.e., “(the letters) beginning with *ya* up to *sa*,” instead of *ya nas rai bar ram | śa nas sai bar zes bya ba*, etc., as suggested by the Tib. translation, followed by me in the text. In other words, the Tib. commentary quotes, perhaps for the sake of brevity, only the initial and final letters of the two groups ||
- p. 68, l. 20. Instead of *pratyayārtham* B reads *pratyāyanārtham*. Equally good ||
- p. 69, l. 14. B reads *ca* for *vā* ||
- p. 70, l. 8. B has *aparam api* for *param api* ||
- p. 70, l. 23. Instead of *tat sahitam*, which is the original reading, supported both by Karṇakagomin's and Śākyamati's commentaries, B and the Tib. version as well have *tatra sahitam*. In Karṇakagomin's commentary instead of *prthagarthan tadubhayam*, etc., read of course *prthag asamartham tadubhayam*, etc. (cf. Śākyamati, vol. cit., Peking Ed., f. 194 b, l. 1) ||
- p. 71, l. 18. For *vā* K reads apparently *ca*. Equally good ||
- p. 71, l. 19. For *kriyate* B has *kriyete* ||
- p. 72, l. 21. B and K read *ca* for *vā* ||
- p. 72, l. 12. The reading of K, *jñānasyākāraṇatvāt*, which seems to support the *jñānākāraṇatvāt* in B, is due actually to a clerical error, as is proved by the Tib. rendering of these words in the commentary of Śākyamati (vol. cit., f. 198 b, ll. 2–3, Peking Ed.): *'on kyañ gsal ba ma yin pa zes bya ba ni gsal bar gyur pa ma yin bao | gsal ba zes bya ba ni rten kyis so | ses pai rgyur gyur pai p'yir dei gsal ba la brten*

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- des gsal ba gañ yin pa de ñid rten de la spyi
gnas par agyur nao ||
- p. 74, l. 1. Instead of pratipattim B has tatpratipattim.
Equally good ||
- p. 75, l. 1. The word asti is wanting both in B and K ||
- p. 76, l. 15. Instead of tadabhiprāyād, B and K have tadabhi-
prāyavaśād. Equally good ||
- p. 77, l. 20. For °sambandhi°, B reads °sambandha°, which is
also possible ||
- p. 78, l. 13. Instead of vyaktaivaikatra sāvakyā (BK), the
reading of A is vyaktyaivaikatra sāvaktā. Equally good.
- p. 78, l. 19. For pradeśeṣu B has deśeṣu ||
- p. 78, l. 25. For pradeśeṣu B has deśeṣu ||
- p. 78, l. 26. For āśrayendriyasamyoga B reads indriyāśra-
yasamyoga ||
- p. 79, l. 15. K reads apparently karmāstīti cet ||
- p. 82, l. 6. B reads tad eva cintyate ||
- p. 83, l. 23. The particle eva, in A added in the margin, is omitted by B and
apparently by K ||
- p. 84, l. 19. K reads apparently na hi svabhāvo bhāvānām pa-
ryanuyogam arhati ||
- p. 85, l. 12. After the words tiṣṭhaty ātmā na, B adds sa, which,
if accepted in the text, is to be considered as a part of commentary, accord-
ing to the method of the miśrakavyākhyāna ||
- p. 86, l. 14. Instead of apy abhedo, B has asty abhedo. To my
mind the reading accepted in the text, supported both by K and Z, is
the original one ||
- p. 87, l. 10. Before bhinnō A adds the word bhāvād ||
- p. 87, l. 13. The word iti is missing in B. Equally good ||
- p. 91, l. 10. B and perhaps K reads arvatra bhāveṣu. Equally good ||
- p. 92, l. 10. The reading cāsya is equally possible ||
- p. 93, l. 3. Instead of upalayanād B reads upasthāpanād ||
- p. 93, l. 18. After viśeṣībhavati B adds iti ||
- p. 94, l. 1. The reading of B is bhāvopādhānamātre tu ||
- p. 95, l. 20. B and apparently K give asiddham ||
- p. 98, l. 1. B reads nirapekṣaś ca bhāvo ||
- p. 98, l. 25. The word kāraṇa° is missing in B ||
- p. 99, l. 27. The words yatra kiṃcit are missing in A ||
- p. 100, ll. 3-4. B and apparently K read bhāva instead of svabhāva ||
- p. 100, l. 18. B reads atra for asya ||
- p. 101, l. 17. Muni Jambūvijaya thinks it possible that the words prā-
māṇyam atra viśaye 'sanniścayaphalāpi sā are a
half stanza and are actually part of the kārikā-s. I am not of this opi-
nion. Indeed these words not only are not found in Z and in the Tib. ver-

- sion of the *kārikā*-s, but A and B also do not consider them as a verse, as it is clear from putting after *prāmāṇyam a daṇḍa*. The words of K, *asattāyām ityādinā vyācāṣṭe* (p. 372, l. 12) do not offer, on their side, any conclusive proof in favour of accepting them in the text of the *kārikā*-s ||
- p. 102, ll. 6-7. Instead of *deśākāla°*, B and K have *kāladeśa°* ||
- p. 105, l. 21. Instead of *°bhayāśrayaḥ*, B and apparently K give *°bhayāśritaḥ* ||
- p. 106, l. 23. The reading *apodyeta* is equally possible ||
- p. 108, l. 1. The verse *āptavādāvisamvāda°* is quoted also by Kumārila, *Mīmāṃsāslokarārtikam*, Śabdapariccheda, vv. 23 b and 47 a ||
- p. 110, l. 4. The reading of B and apparently of K is *api nāmāto' nu-ṣṭheyaṃ* ||
- p. 111, l. 1. Instead of *'yatnena vinivartayitum* B reads *yatnena vinā nivartayitum* ||
- p. 112, l. 4. The reading of B is *darśanāt prahāṇam* ||
- p. 117, l. 26. The particle *ca* wanting in B ||
- p. 118, l. 11. A reads *ato 'viśeṣeṇa pratītiḥ syāt* ||
- p. 118, l. 13. B and apparently K read *anayedānim*. Equally good ||
- p. 118, l. 16. The reading to be found in A is *tataḥ pratītim jan-yet | sa eva*, etc. ||
- p. 120, l. 3. B reads *tadabhiprāyaprayogāt* ||
- p. 121, l. 15. B and apparently K read *tathānumeyo* ||
- p. 123, l. 1. Instead of *sarvapuruṣāṇām*, supported by K and T, A and B read *puruṣāṇām* only ||
- p. 123, l. 6. B reads *bhāvabhedaṃ utpāśyāmaḥ*. Equally good ||
- p. 123, l. 8. B reads *vedetarayos*. Equally good ||
- p. 123, l. 10. The particle *ca* is omitted by B ||
- p. 123, l. 18. B has *°samstambhana°* for *°stambhana°* ||
- p. 124, l. 28. The particle *'pi* is wanting in A ||
- p. 125, l. 4. For *sarvam* A gives *tat sarvam* ||
- p. 125, l. 10. A reads wrongly *astu vā vedādhyayanam* ||
- p. 125, l. 16. B reads *anyapūrvakatvam* ||
- p. 126, l. 17. B has *vākyānām* for *vākyasya* ||
- p. 128, l. 10. The particle *atha* is not found in B and S ||
- p. 128, l. 12. The reading of A, *tathāpi* for *tadāpi* (the last is supported by B, K and the Tib. version) is equally good and is apparently supported by Maṇḍana, who in a passage of his *Sphoṭasiddhi*, strictly related with this (see above, the Introd., p. xix) says *tathāpi kālakṣepo na syāt |* (*Sphoṭasiddhi*, ed. cit., p. 99, l. last but one) ||
- p. 128, l. 16. B gives *adoṣa iti cet*. Equally good ||
- p. 128, 24. The words *grhītāgrhītābhāvāt*, to be found in B, in the Tib. version and S, and that I have not accepted in the text (cp. critical annotation, p. 128) look like, indeed, to a posterior interpola-

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- tion. However see the text of Maṇḍana, (cited above, p. xix), who says
na hy ekasya krameṇa grhītatopapannā|na hy
ekam grhītam agrhītaṃ ca bhavati|virodhāt||
- p. 129, l. 8. The reading 'sakalavākyagatir na syāt is sup-
ported by K (cp. p. 468, ll. 18-21). The word 'sakala, missing in
S and added by a secunda manus in A, where it is written in the margin,
is not represented in the Tib. version. The reading vākyagatir
(for the more difficult 'sakalavākyagatir) is apparently sup-
ported by Maṇḍana also, who says (*op. and ed. cit.*, p. 100, l. 11) abhā-
gatve ca sakalāśrāviṇo na syād vākyabuddhiḥ,
vākyasyāśravaṇād avayavābhāvāc ca||
- p. 130, l. 4. The particle ca is wanting both in B and K ||
- p. 130, l. 5. B and apparently K read kutaścīd api. Equally good ||
- p. 132, l. 13. B reads indriye syād dhi saṃskāraḥ ||
- p. 132, l. 25. The reading of B, sakṛcchrutibhṛāntir, is equally
possible ||
- p. 133, l. 11. B gives bhinnarūpaḥ for bhinnāḥ ||
- p. 133, l. 22. A reads eva for evam ||
- p. 134, l. 3. B has alpiyasī pratītiḥ ||
- p. 134, l. 10. B adds api after karmātmā ||
- p. 134, l. 11. B adds tu after eva ||
- p. 134, l. 13. The particle eva wanting in B ||
- p. 144, l. 11. The particle eva is wanting in B, S and perhaps in K. To
'nanyatve B adds api ||
- p. 146, l. 3. B and apparently K read ubhayatrāpi ||
- p. 146, l. 14. BKS read yojyāḥ for saṃyojyāḥ. Equally good ||
- p. 147, l. 5. A reads sarvakāryakāraṇānām ||
- p. 147, l. 9. The reading found in A is °nugamattvam anyat-
tvam ||
- p. 147, l. 18. BKS have pratītiḥ for pratipattiḥ ||
- p. 147, l. 24. After kāryakāraṇe B adds niyamenā ||
- p. 148, l. 3. Actually, the reading of K, svarūpāsaṃsargiṇānyā-
saṃsargeṇety arthaḥ, is due to an obvious scribal mistake
and an avagraha must be added to svarūpāsaṃsargiṇā (or
°saṃsargeṇa). The Tib. rendering of these words in the Tib. ver-
sion of Śākyamati's commentary runs as follows: rañ gi ño bo
ma yin pa dañ adres pa med par te rigs mi
mt'un pa dañ adres pa med pa žes bya bai don
no | (vol. cit., f. 402 a, l. 6, Peking Ed.) ||
- p. 148, l. 16. A reads na kiṃcitkaro bhāvatīty, etc. ||
- p. 151, l. 17. The reading of B is yogyatā bhavaty eva. Equally
good ||
- p. 152, l. 17. B and K read āśaṅkyeta for śaṅkyeta ||
- p. 152, l. 24. A adds hi after yadi ||

- p. 154, l. 20. BKS read *bhāvasiddhiḥ syāt* ||
- p. 154, l. 27. The word *syāt* is omitted by BK and S ||
- p. 155, l. 7. B and apparently K add *api* after *anarthakeṣu*. Equally good ||
- p. 155, l. 24. A reads *arthayoganipattir* ||
- p. 155, l. 24. Instead of *iva pāṭhakānām* B has *iva tatpāṭhakānām* ||
- p. 157, l. 25. B adds *hi* after *prayogaṃ* ||
- p. 158, l. 22. B reads *vyaktihetutve 'pi viśeṣābhāvāt*. The expression *viśeṣābhāvāt* is apparently confirmed by K also.
- p. 158, l. 29. BKS have *abhivyakti°* for *vyakti°* ||
- p. 159, l. 29. My note on this line is very objectionable. Actually, *samāyakārah* appears to be the subject of both the verbs *ārocayet* and *niṣpādayet*. As Muni Jambūvijaya has kindly told me in a private communication, apparently I have been deceived by the commentary of K, which, may be, I have not read with sufficient carefulness ||
- p. 163. B and apparently K add *syāt* after *anatiśayaś* ||
- p. 165, l. 1. The reading accepted by me, *artho 'yaṃ nāyam artho na*, is confirmed also by Z ||
- p. 165, l. 13. B and apparently K give *dośopaplutaḥ*. Equally good ||
- p. 165, l. 23. B and apparently K give *pramāṇasaṃvādāt*. Equally good ||
- p. 167, l. 3. Instead of *vyākhyātā*, supported by the Tib. version, the reading of B is *vyākhyāṃ vā* ||
- p. 167, l. 4. B and apparently K read *°prasāṅgāt* ||
- p. 167, l. 8. B and perhaps K read *āsādayati* for *āsayati* ||
- p. 167, l. 22. B reads *na pravādeneti na samānaḥ*. K confirms the reading of A. Both B and K omit however the particle *tu* ||
- p. 170, l. 7. S and apparently K read *tathārthasya fortathātasya*, found both in A and in T. Equally good ||
- p. 171, l. 4. Both B and K have *°darśanena* for *saṃdarśanena* ||
- p. 173, l. 22. The reading of B, *naiyāyikānāṃ yac cheṣasevadamunānaṃ tasya vyabhicāram*, looks like an analysis of the *samāsa naiyāyika°*, etc., made by some reader ||
- p. 173, l. 28. The reading *°viśuddhau*, apparently more difficult than *°siddhau*, which is the reading found in B, is confirmed by the Tib. version of Śākyamati's commentary also (vol. Ņe, f. 76 a, ll. 2 seq.). Karṇakagomin's commentary is here somewhat vitiated. According to the Tib. rendering the correct reading would be (l. 22) *yathāsvaṃ pramāṇena vidhipraṭiṣedhaviśuddhāv iti | śāstre pratyakṣaviśayatvenābhimatānāṃ pratyakṣatvam |*, etc., and (l. 26) *pratyakṣādipramāṇaviśayāna-*

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bhimatāṃ apratyakṣāditvaṃ yathāsvaṃ pramāṇena pratiśedhasiddhiḥ | evaṃ vidhipratiśedhasiddhiḥ | evaṃ vidhipratiśedhaviśuddhau satyāṃ, etc. As a matter of fact, the word viśuddhi is here used in the sense of settling, etc. See, in this connexion, the commentary of Gauḍapāda to the *Sāṃkhyakārikā*, kārikā 66, where this same word is used just in the sense of «settlement» (of a debt, in this case): yathā dānagrahaṇanimitta uttamarṇādhamarṇayor dravyaviśuddhau saty api saṃyoge na kaścid artha-saṃbandho bhavati ||

p. 174, l. 18. The particle hi is omitted in BK and S. Equally good ||

INTERNAL REFERENCES

- p. 2, l. 10. - *ity ākṣepśyāmaḥ*: according to K, the reference is to the 4th pariccheda (see stanzas 190-194).
- p. 2, l. 22. - *iti vakṣyāmaḥ*: this refers, according to K, to the discussion on the *apoha* theory, i.e., to stanzas 40 sqq.
- p. 14, l. 17. - *nivedayiṣyāmaḥ*: apparently this is a reference to the 4th pariccheda, stanza 117 (cp. *Prajñākaragupta's* commentary); see below, stanza 336 also. The so called *viruddhāvyaḥcārī* fallacy, is discussed and rejected by Dharmakīrti in the *Nyāyabindu*, 3, 112-113 sqq.
- p. 9, l. 7. - *iti nivedayiṣyāmaḥ*: this refers, according to K, to the following discussion.
- p. 10, l. 4. - *ity uktam*: according to K, the reference is to the words, *vaktukāmatāsāmānyahetutvāt*, etc. (above, p. 9, ll. 3-4).
- p. 20, l. 5. - *ity uktah*: see above, stanza 3 and the commentary on it.
- p. 20, l. 13. - *yathoktaṃ prāk*: according to K, this is a reference to stanza 4.
- p. 21, l. 5. - *vakṣyāmaḥ*: see below, stanza 276, and the commentary on it.
- p. 26, l. 9. - *ity uktam*: this refers, according to K, to the words *ayam eva khalu bhedo bhedaheturvā*, etc. (cp. above, p. 20, l. 21).
- p. 27, l. 19. - *tatrāpratipattir iti*: according to K, this is a reference to the words *ahetuphalabhūtasya*, etc. (cp. above, p. 21, ll. 18-19).
- p. 34, l. 16. - *tat pratyāyayiṣyāmaḥ*: see f. ex. the 3rd pariccheda stanza 319.
- p. 34, l. 23. - *ity uktam*: cp. stanza 59 and the commentary.
- p. 35, l. 16. - *uktam atra*: according to K, this is a reference to the words *navaiśabdānāṃ kācid*, etc. (cp. above, p. 32, l. 24).
- p. 36, l. 16. - *iti vakṣyāmaḥ*: according to K, this is a reference to the following discussions on the nature of the *anyāpoha*.
- p. 39, l. 24. - *ity uktam*: this refers, according to K, to the words *dvi tvādisaṃyogakāryadrayeṣv api prasaṅgāt* (cp. above, p. 25, ll. 4-5).
- p. 42, l. 22. - *iti pratipādayiṣyāmaḥ*: according to K this refers to the immediately following discussion (*anantaram eva*): but cp. below stanza 214a and the 2nd pariccheda, stanza 8 also.

- p. 48, l. 23. - *iti niveditam etat*: according to K, this refers to stanza 94a.
- p. 51, l. 2. - *iti vakṣyāmaḥ*: according to K this is a reference to the 3th pariccheda (stanzas 213 sqq. [?]).
- p. 51, l. 2. - *iti vakṣyāmaḥ*: according to K, this refers to the 3th pariccheda (cp. f. ex., stanza 354).
- p. 55, l. 6. - *ity uktam prāk*: according to K, the reference is to the words *aśaktir eṣā vikalpānām avidyāprabhavāt*, etc. (cp. above, p. 50, ll. 16-17).
- p. 56, l. 18. - *niveditam etat*: this refers, according to K, to stanza 40, etc.
- p. 57, l. 6. - *asakṛd uktam etat*: see f. ex. the words *tām tu bhedināḥ padārthāḥ*, etc. (above, p. 56, ll. 19-20) and stanzas 73-74.
- p. 57, l. 13. - *ity uktam etat*: see the stanzas 71-75.
- p. 60, l. 13. - *niveditam etat prāk*: see above, stanzas 73-74.
- p. 64, l. 23. - *uktam prāk*: see f. ex. stanzas 68-70 and the commentaries on them.
- p. 66, l. 5: *ity uktam*: see stanza 71 and the commentary on it.
- p. 66, l. 14. - *prāg evoktaḥ*: according to K, the reference is to stanza 131, etc.
- p. 67, l. 20. - *ity uktam*: see f. ex. stanzas 40-42 etc.
- p. 67, l. 22. - *ity uktam prāk*: see stanza 40 and the commentary on it.
- p. 67, l. 25. - *evoktāḥ*: apparently this is a generical reference to the preceding discussion on the *apoha* theory.
- p. 69, l. 13. - *uktam atra*: see stanza 71 and the commentary on it. According to K, by the word "etc". Dharmakīrti refers to other passages also, i.e., *na hi sambandhināpy anyena*, etc. (above, p. 25, ll. 5-6), and *na hi jātiḥ kvacid vāhadohādāv upa-tiṣṭhate* (above, p. 46, l. 11), etc.
- p. 71, l. 2. - *ity uktaprāyam*: see, f. ex., stanza 106 b.
- p. 73, l. 7. - *iti niveditam etat*: this refers, according to K, to the words, *na hi vikalpāyathārtham eva jāyante* (above, p. 51, l. 9), etc. and *bhāvābhāvānuvidhānāc ca sāmāthyam na pratibhāsanāt*, etc. (above, p. 54, ll. 14-15).
- p. 73, l. 7. - *nivedayaṣyate ca*: according to K, the reference is to the 3th pariccheda (see f. ex. stanzas 1-9 sqq., etc.).
- p. 73, l. 14. - *uktam atra*: according to K, the reference is to the words *tad evedam anupakāra kasyāśrayatvam na sambhāvayāmaḥ*, etc. (above, p. 70, l. 2).
- p. 75, l. 3. - *uktottaram etat*: according to K, this refers to the words *ajanyajanakayoḥ ko 'yam samavāyaḥ*, which look like a quotation by hearth of the phrase *ko 'yam ajanyajanakabhūtānām upakāraḥ* (above, p. 70, ll. 25-26).

Dharmakīrti's Pramāṇavārttikam, etc.

- p. 76, l. 7. - *iti nirloṭhitam etat*: see, f. ex., stanzas 58, etc.
- p. 76, l. 22. - *iti nivedayaṣyāmaḥ*: this refers to my mind to the whole of the following discussion on the nature of *sāmānyam*, etc.
- p. 76, l. 22. - *niveditam ca*: according to K, the reference is to the words *bhāvābhāvānuvidhānāc ca*, etc. (above, p. 54, ll. 14-15).
- p. 78, l. 15. - *iti niṣiddham etat*: according to K, this refers to stanza 143 b, etc.
- p. 79, l. 21. - *uktam atra*: K refers to stanza 61, etc.
- p. 82, l. 10. - *ity uktaprāyam etat*: to my mind, this is a generical reference to all the preceding discussion.
- p. 82, l. 21. - *uktam cātra*: this refers to stanza 73.
- p. 84, l. 6. - *iti vakṣyāmaḥ*: according to K, the reference is to the 3th pariccheda, stanza 3 a.
- p. 85, l. 16. - *ity uktam*: K refers to the words *nāmāntaram vā arthabhedam abhyupagamyā tathābhīdhanāt*, etc. (above, p. 21, l. 1).
- p. 86, l. 11. - *ity uktam*: K refers to stanza 165 b.
- p. 86, l. 19. - *ity uktam prāk*: K refers to stanza 165 a.
- p. 87, l. 4. - *ity uktam*: see f. ex. stanza 94 and the commentary on it.
- p. 87, l. 10. - *yad uktam*, etc.: see f. ex. above, p. 84, ll. 11 sqq.
- p. 88, l. 25. - *ity uktam*: According to K this refers to the words *na syāt sāmānyabhedadhīḥ* (stanza 168 b).
- p. 89, l. 6. - *nirloṭhitam caitad ācāryeṇa*: these words have been commented by K with *nirloṭhitam caitad ācāryadi-
nnāgena sāmānyaparīkṣādaḥ yathā na viśeṣaśab-
dānām sāmānye vṛttir iti*.
- p. 89, l. 18. - *uktam*: it is a generical reference to the preceding discussion (see f. ex. stanza 145 b, etc.).
- p. 92, l. 13. - *ity atrottaram vakṣyate*: according to K, the reference is to stanza 205, etc.
- p. 94, l. 17. - *ity uktam*: according to K, this refers to stanza 1.
- p. 94, l. 17. - *vakṣyate ca*: the reference, according to K, is to the 4th pariccheda (possibly to stanza 190).
- p. 96, l. 5. - *ity uktam etat*: this refers, according to K, to stanza 61, etc.
- p. 97, l. 17. - *iti vistareṇa vakṣyāmaḥ*: this refers, according to K, to the *vyatirekacintā* (see below, stanzas 289-291).
- p. 99, l. 23. - *ity uktam*: this refers to stanza 35 (see also stanza 106 b and the commentary on it).
- p. 100, l. 3. - *uktam cātra*: see stanzas 193-195.
- p. 101, l. 2. - *yathoktam prāk*: according to K, the reference is to the phrase *tatra dvau vastusādhanaḥ ekasṭhiḥ prati-
śedha hetuḥ*, etc. (above, p. 2, l. 19).

- p. 101, l. 9. - *ity uktam prāk*: see f. ex. stanza 3 a, etc.
- p. 102, l. 21. - *yathodāhṛtā prāk*: according to K, the reference is to stanza 3 b, etc.
- p. 103, l. 2. - *yathoktam prāk*: according to K, this refers to the words *satām api svabhāvādiviprakarṣāt kadācid anupalambhāt*, etc. (above, p. 101, ll. 11-12).
- p. 104, l. 17. - *yathoktam prāk*: according to K, the reference is to the words *na śītasparśo 'trāgnch*, etc. (above, p. 6, l. 1 sqq.).
- p. 105, l. 2. - *iti vakṣyāmaḥ*: according to K, this refers to the 4th pariccheda (see stanza 269).
- p. 105, ll. 9-10. - *etad uttaratra vakṣyāmaḥ*: the reference, according to K, is to the 4th pariccheda, stanzas 273 b-274 a.
- p. 105, l. 24. - *niveditam etat*: generical reference; see, f. ex., stanza 92, etc.
- p. 107, l. 14. - *yad uktam*: see stanza 199 and the commentary on it.
- p. 107, l. 17. - *uktam atra*: see stanza 199 and the commentary on it.
- p. 109, l. 16. - *vakṣyamāṇanityā*: the reference, according to K, is to the discussion on the four holy Truths (2nd pariccheda, stanzas 149 sqq.).
- p. 109, l. 22. - *iti niveditam etat*: see, f. ex., stanza 213, etc.
- p. 115, l. 18. - *iti nirloṭhitam etat*: according to K, this refers to stanza 93, etc.
- p. 116, l. 22. - *yad uktam*: see stanza 231 and the commentary on it.
- p. 117, l. 20. - *ity uktam*: according to K this refers to the words *rūpasyā tad bhū tasyā nyatvā vyatikramāt* (above, p. 75, l. 22).
- p. 118, l. 22. - *pūrvoktakrameṇa*: generical reference to the *apoha* theory, according to which both the *dharmā* and the *dharmīn* are *parikalpita* (see f. ex. above, p. 44 and stanza 85, etc.).
- p. 118, l. 27. - *ity uktam prāk*: according to K, the reference is to the words *tāv eva bhāvābhāvāv āśrityāsaṃsrṣṭāv api saṃsrṣṭāv iva*, etc. (above, p. 115, last line).
- p. 119, l. 16. - *niṣetsyāmaḥ*: see below, stanzas 247 b, 268, etc.
- p. 119, l. 29. - *niṣetsyamāṇatvāc ca*: see below, stanza 248 a.
- p. 121, l. 9. - *tad evottaram*: according to K, this refers to stanza 239 a.
- p. 121, l. 16. - *tasya tathāniṣṭatvāt*, etc.: this refers to the commentary of the precedent stanza, q.v.
- p. 122, l. 28. - *ity uktam*: see f. ex. stanza 199.
- p. 123, l. 15. - *etad uttaratra vicārayiṣyāmaḥ*: see f. ex. the following lines and stanza 309.
- p. 124, l. 14. - *uktam atra*: this refers to p. 123, ll. 15-16.
- p. 125, l. 1. - *uktottaram etat*: see the preceding discussion, p. 124, ll. 27 sqq.
- p. 125, l. 1. - *idam api prativyūḍham*: according to K, the

Dharmakīrti's Pramāṇavārttikam, etc.

- reference is to the words *dṛśyante hi vicchinna-kriyā-saṃpradāyāḥ*, etc. (above, p. 121, l. 2).
- p. 127, l. 16. – *pratyuktam*: see f. ex. stanza 246 *b* and the commentary on it, of which K quotes the words *vyarthaḥ pariśramaḥ*.
- p. 129, l. 21. – *ity uktam*: according to K, the reference is to the words *varṇarūpāsaṃsparśināś caikabuddhipratibhāsināḥ śabdātmāno' pratibhāsanāt* (above, p. 128, ll. 27–28).
- p. 129, l. 25. – *ity uktam*: see stanza 195 and the commentary on it (particularly p. 99, ll. 12 sqq.).
- p. 130, l. 7. – *prāg eva niṣiddhatvāt*: according to K, the reference is to the words *arthāntaratve ca bhāvānupakāraprasaṅgāt* (above, p. 117, ll. 9–10).
- p. 130, l. 11. – *iti nirloṭhitapṛāyam etat*: apparently this is a generical reference; see, f. ex., pp. 54, 69–72, 100, etc.
- p. 130, l. 17. – *ity uktam*: see f. ex. p. 42, ll. 2 sqq.
- p. 131, l. 21. – *ity uktam etat*: see stanza 106 *b* and the commentary on it (cp. stanza 144 *a*, 146–147 also).
- p. 132, l. 26. – *vakṣyate cātra paricchedaḥ*: according to K, the reference is to the 3rd pariccheda, stanza 493 *b*, etc.
- p. 133, l. 17. – *ity uktam*: see above, stanzas 34–35 and the commentaries on them.
- p. 134, l. 7. – *prāg eva niṣiddhatvāt*: according to K, this refers to the words *na hi vayaṃ devadattādīpadavākyeṣu*, etc. (above, p. 127, ll. 3 sqq.).
- p. 135, l. 6. – *iti pūrvavat prasaṅgaḥ*: according to K, this refers to the words *kim anena pariśeṣitam*, etc. (above, p. 126, ll. 23 sqq.).
- p. 136, l. 7. – *prāg eva kīrtitaḥ*: according to K, the reference is to stanza 251 *a*, etc.
- p. 136, l. 13. – *prāg eva niṣiddhatvāt*: according to K, the reference is to the *sāmānyavyakticintā* (above, stanzas 146–147, and commentary).
- p. 136, l. 15. – *ity ākhyātam etat*: see stanzas 146–147, and the commentary on them.
- p. 137, l. 8. – *prāg eva niṣiddhā*: see above, stanza 106 *b*, 146, 147, 251 *b* and the commentaries on them.
- p. 138, l. 22. – *ity uktam*: see stanzas 251 *b*, 106 *b*, 146–147 and the commentaries on them.
- p. 138, l. 22. – *pratiṣiddhe*: cp. stanza 251 sqq.
- p. 139, l. 8. – *iti niveditam etat*: see above, p. 71, ll. 19 sqq. and p. 100, ll. 10 sqq.
- p. 139, l. 9. – *ity apy uktam*: see stanza 251 *b* and the commentary on it.

- p. 140, l. 1. - *ity uktam vakṣyate ca*: see f. ex. above, stanza 193 *b* and below, stanzas 269 sqq.
- p. 140, l. 20. - *uttaratra niṣeṭsyāmaḥ*: possibly the reference is to the 3rd pariccheda, stanzas 503 sqq.
- p. 141, l. 6. - *iti vakṣyāmaḥ*: apparently this refers to the 4th pariccheda, stanza 274.
- p. 141, l. 22. - *tasya niṣeṭsyamāṇatvāt*: apparently the reference is to stanza 282.
- p. 142, l. 19. - *tasya niṣeṭsyamāṇatvāt*: apparently the reference is to the 2nd pariccheda, stanzas 64 sqq.
- p. 143, l. 2. - *ity uktam*: see above, p. 71, ll. 19 sqq. and p. 100, ll. 10 sqq.
- p. 145, l. 8. - *ity uktam*: see above p. 21, ll. 2 sqq. and p. 100, ll. 4 sqq.
- p. 145, l. 27. - *ity uktam*: see f. ex. stanza 275 and the commentary on it.
- p. 146, l. 16. - *āveditam eva*: according to K, the reference is to the words *arthāntaram iva dharmīṇo dharmam cetasā vibhajya*, etc. (above, p. 145, ll. 16 sqq.).
- p. 148, l. 1. - *ity uktam*: see f. ex. above, p. 70, ll. 3 sqq.
- p. 148, l. 15. - *iti cōktam*: see f. ex. above, p. 100, ll. 10 sqq.
- p. 148, l. 20. - *ity uktam*: see above, p. 142, ll. 3 sqq.
- p. 149, l. 14. - *ukto doṣaḥ*: see stanza 195 and the commentary on it (particularly p. 99, ll. 12 sqq.) and p. 129, ll. 24-25.
- p. 150, l. 2. - *iti vakṣyāmaḥ*: see the 2nd pariccheda, stanza 1.
- p. 150, l. 8. - *ity āveditam prāk*: according to K, the reference is to the words *ssamartham hīrūpam śabdasya yogyatā*, etc. (above p. 113, ll. 19 sqq.).
- p. 150, l. 10. - *ukto hi*, etc.: see stanza 231 *a*, etc.
- p. 151, l. 9. - *niṣiddhaiva*: see above, stanza 106 *b*, 146, 147, 251 *b* and the commentary on them. Cp. p. 132, l. 8 also.
- p. 151, l. 12. - *ity uktaprāyam*: see f. ex. above, the commentary to stanza 251 and p. 42, ll. 2 sqq.
- p. 153, l. 1. - *ity uktam*: see above, stanzas 13-14.
- p. 153, l. 9. - *pratipāditam caitat*: this refers to p. 10, ll. 7 sqq.
- p. 153, l. 14. - *ity uktam*: see f. ex. above, p. 6, ll. 7 sqq.
- p. 155, l. 13. - *etad uttaratra niṣeṭsyāmaḥ*: see below stanza 314 and the commentary on it.
- p. 156, l. 4. - *pūrvam eva nirākṛtam*: the reference is to stanza 259 *a*, etc.
- p. 156, l. 21. - *ity uktam*: cp. p. 137, l. 8 and p. 151, l. 9.
- p. 157, l. 8. - *ity uktaprāyam*: see above, stanzas 34-35 and the commentaries on them. Cp. p. 133, l. 17 also.
- p. 157, l. 29. - *prāg eva nirākṛtā*: see above, stanzas 146-147, etc.
- p. 158, l. 15. - *uktāḥ*: see above, stanza 254 *b*, etc.
- p. 159, l. 13. - *iti nivedayiṣyāmaḥ*: this is a generical reference to the main point of the buddhist gnoseology (see, f. ex., the 2nd paric-

D h a r m a k ī r t i ' s P r a m ā ṇ a v ā r t t i k a m , e t c .

- cheda, stanza 3-8 and the 3rd pariccheda, stanzas 1 sqq., 123 sqq., 174 sqq., etc.).
- p. 160, l. 2. - y a d u k t a m , e t c . : the reference is to the words v a r ṇ ā e v a h i m a n t r o , e t c . (above, p. 156, l. 2).
- p. 161, l. 15. - i t y u k t a m : see above, stanzas 302-304 and the commentary on them.
- p. 164, l. 19. - i t y a p y u k t a m : cp. f. ex. above, stanza 12.
- p. 164, l. 23. - i t y u k t a m : see f. ex. above, stanza 309 and the commentary on it.
- p. 167, l. 23. - p r a t i p ā d a y i ṣ y ā m a ḥ : see f. ex. below, stanzas 321 sqq.
- p. 168, l. 2. - i t y a p y u k t a m : see above, stanza 217 and the commentary on it.
- p. 172, l. 27 - u k t a m a t r a : generical reference; cp. f. ex., p. 3, l. 9.
- p. 173, l. 26. - p ū r v a m e v o k t a ḥ : according to K, the reference is to stanza 14.
- p. 173, l. 26. - u k t a m c e d a m , e t c . : according to K, this refers to the words n ā y a m p u r u ṣ o ' n ā ś r i t y ā g a m a p r ā m ā ṇ y a m ā s i - t u m s a m a r t h a ḥ , e t c . (above, p. 108, ll. 2-3).
- p. 174, l. 16. - i t y ā v e d i t a p r ā y a m : this is a generical reference to the contents of this chapter.
- p. 176, l. 6. - y a d u k t a m , e t c . : see above, p. 173, ll. 26 sqq.
- p. 176, l. 9. - i t y u k t a m : see above, stanza 338.



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- p. xv, n. 1. — The figure and the work of Devendrabuddhi has been now discussed by E. Frauwallner in his article *Devendrabuddhi* (*Wiener Zeitschrift für die Kunde Süd- und Ostasien*, IV/1960, pp. 119–23).
- p. 2, l. 4. — Karṇakagomin's commentary on this passage has been discussed by E. Frauwallner (*Wiener Zeitschrift für die Kunde Süd- und Ostasien*, I/1957, *Vasubandhu's Vādaśāstra*, p. 43 [Sonderabdruck]). Perhaps the *Tarkaśāstra* mentioned here is not the omonym work by Vasubandhu, and by this name, Karṇakagomin alludes to works on logics in general. The *punarvacanam* (*punarukti*, *punaruktam*) is a well known *nigrahasaṅgama* (*Nyāyasūtra*, 5, 2, 14–15; cp. also Vasubandhu's *Tarkaśāstra*, p. 38 [retranslated from Chinese into Sanskrit by G. Tucci in: *Pre-Diṇnāga Buddhist Texts on Logic from Chinese Source*, Baroda 1929], etc.). To my mind, the opinion of Karṇakagomin (followed by Arcāṭa: see Frauwallner, *op. cit.*), according to whom Dharmakīrti refers here to the stanza *tatra yaḥ sa jātīye dvedhā cā-saṃs tadatyaye | sa hetuḥ*, etc. (PS, III, 22; see also Randle, *op. cit.*, pp. 30–31), is quite correct. See also Prajñākaragupta (ed. cit., p. 580).
- p. 25, l. 28. — No doubt, the reading of A, *na vidhinā*, instead of *vidhinā na* in B and K, is of an easier understanding and apparently supported by p. 65, l. 19. However I have rather followed the reading of B, which not only has been commented on and explained by K (cp. pp. 114 and 116), but, being the *lectio difficilior*, has perhaps more chance of being the original one.
- p. 57, ll. 20 sqq. — As I have stated in the Introd. (pp. xxxii–iii), in full agreement with the Tib. version, the words *atatkārivivekena pravṛttyarthatayā śrutīḥ* are not to be considered as a verse. Being it so, the only way of explaining the fact that to *saṃketaḥ*, though grammatically a mascul., is added a participle (*janayantī*) in the fem., is to resort to a *constructio ad synesin*. In other words, the side, as it were, of the word *saṃketa* that was present to Dharmakīrti while writing these lines, was the dynamic one—as if he had said *saṃketakriyā*—and not that of a *sattva* in the strict sense. As a matter of fact, *saṃketakriyā* is used by Dharmakīrti in a very similar expression in III, 166 b (*taśyāgatauca saṃketakriyā vyarthā tadarthikā*). Noteworthy in this connexion is also the

ADDENDA ALTERA

- the word *saṃjñā* occurring in the verse I, 72 *b* (*itaretarabhedo'sya bījaṃ saṃjñā yadarthikā*), which according to the autocommentary is explained by *saṃketa*, and according to K by *saṃketakriyā* (p. 176). The terms *saṃketa*, *saṃketakriyā*, *saṃjñā*, *śruti*, etc., in that and in similar contexts appear likely to be synonyms. The words *sā śrutiḥ* in the autocommentary, on which the participle *janayantī* is seemingly depending, take up the *saṃketa* in the preceding verse.
- p. 61, l. 24. — Along with the correct reading, *ānayanam anyad vā*, K mentions the existence of another reading also—viz. *nayanam anyad vā*—, which he refutes by these words *nayanam anyad veti kvacit pustake pāṭhaḥ | sa tv ayuktaḥ | ānayanāśabdasya prakrāntatvāt |*

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